



M: John Shover



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March 29. 1705.
Sacramental Discourses,

ON SEVERAL

TEXTS,

BEFORE, and AFTER

T H E

Lord's Supper.

By JOHN SHOWER.

L O N D O N ,

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THE PREFACE.

THERE are Three Things especially requisite unto a Worthy Communicant; to believe and own the Truths, which our B. Lord would preserve the Memory of by this Institution; and to have a lively sense of the Comforts, and Encouragements that may arise from thence; and then to perform those Duties of Love and Gratitude, and faithful Obedience, which result from our Covenant Relation to him, and the open Profession of it. The Doctrines, and the Encouragements, and the Duties of Christianity are admirably connected, and joyn'd together. The Principal of all these we are called to consider in this Sacred Ordinance. Which yet is shamefully neglected by many, who would take it very ill, not to be thought good Christians: who live from year to year in the Omission of it; who make no Conscience of

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Remembering the Death of Christ in this manner. As if they had no Saviour who dyed for em; or he had not Appointed this way of Remembring his dying Love; Or as if the Command, Do this, in Remembrance of me, because spoken to the Apostles, did only concern them, and the Ministers of the Christian Church. Whereas tho' our Lord sate down with the Twelve, the Command is given to them as Disciples, and Representatives of all his Church, rather than as Apostles. Or if the latter, He gave it to them, to dispense it afterwards unto Others: (not excluding their own Communicating; for they who deliver the Elements as Ministers, do partake of 'em as Disciples, and Christians, and Brethren,) What I have received of the Lord, that also I deliver unto you, saith the Apostle: and if Ministers are bound to Deliver it, the People are bound to Receive. If our Saviour's words, Do this in Remembrance of me, relate to Ministers as such, it is a Command for them to Administer the Lord's Supper; and the same Command must be supposed to bind the People to Receive it, that doth oblige Ministers to Deliver it.

There be some who omit it from Superstitious, unbecoming Fears, and Scruples, as if our Lord were more to be Honoured by our absenting from his Table, than by frequenting of it.

Many,

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Many, on the other hand, are guilty of Presumption, and Rashness, by careless, unprepared Approaching to it. Several Cases are here spoken to, which relate to both sorts, though many more should be added.

As to the manner of performing this Duty, we cannot come too humbly, in a sense of our Ignorance, and Weakness, and Sinfulness; owning, that we are nothing, and have nothing, and can do nothing, without his Grace, that may be pleasing to him: and that we have done very much to dishonour and provoke him, (especially by our late Transgressions,) that we deserve to be cast out of his sight, and denied the Privileges of his House and Family, never to taste of the Childrens Bread. But having renewed our Repentance, before we come, we are called to express our Love, Gratitude, and Joy. When we view a Dying Saviour, a Crucified Jesus before our eyes, lifted up upon the Cross, drawing all Men to him, bowing down his Head, and stretching out his Arms to embrace us; as he appears all bloody to fright us from our sins, so he opens his side, that we may see his Heart flaming with Love. He calls us to behold his wounded body, with Hearts wounded with a Penitent Sense of Sin, and a growing Love to the Redeemer. He calls us to seal a Covenant of Fidelity to him, and to accept the Purchased Benefits of a Gracious Covenant, sealed back from him to us.

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Here we behold the Lamb of God a Sacrifice for those sins, we have so lately Repented of; removing that Wrath which we so lately trembled at, as having justly deserved; and therefore we should Approach this Table with Gladness, and Rejoycing. Here we are called to give publick Expressions of the Love and Honour we bear to the Remembrance of Christ. We do it in Thankfulness to him, for all he hath done, and suffered for us. Here we profess our Faith, and Hope, and Trust in a Crucified Saviour. We own him for our Lord, and our Jesus; we declare we are not ashamed of his Cross, or of any Difficulties, Trials, or Sufferings we may be exposed to, for his sake.

He needed not have cared whether we were Saved, or no: And yet how low hath he condescended to purchase our Happiness and Salvation; and to Assure us of it? What manner of love is this? that the Eternal Son of God, Incarnate, should endure a Painful, Ignominious, cursed Death for us, that we might not dye Eternally? How wonderful and incomprehensible is this love! How pleasant should be the contemplation of it! Here is an Abyss of Love, of Admirable, Almighty Love, (on this side Heaven, but leading to it,) which we cannot fathom, but are called to admire.

A Crucified Jesus represented, and commemorated,

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memorated, as a Sacrifice for us ! What more Glorious Sight can we desire to see ? How should this awaken all our Affections, and, in some respect, puzzle not only our Passions, but our Faith too ? As an Object too large for our narrow Thoughts, too high for our Finite Minds, too Great for our Wonder, and for our little Love, and Joy. How delightful is it, to be thus even lost in the consideration of this matchless condescension, and Grace of our Redeemer ? When the Object is too big for our highest Raptures, and Transport, and we are swallowed up in silence, and astonishment.

How shoul'd this Love constrain and draw forth ours ? When we consider for what vile and sinful creatures the Son of God gave his life, and made his Soul an Offering. How his Love to us Enemies and Rebels, was stronger than fear, or shame, or death, without bounds, and without examp'e. When we Feast on this Sacrifice, what can we do less, in requital for this Infinite love, than devote ourselves, Souls and Bodies to him, as the Purchase of his Death ? And lay all our Affairs, and dearest concerns at his Feet to be disposed of as he pleaseth ? How can it be, but our love to him must be kindled, maintained, and encreased by such an Institution ? Remembering, and considering his love to us, till we are brought practically to conclude, and determine, that our love to him is too little, if we
love

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love any thing besides him, except it be by his order, for his sake, and to his Glory; except it be according to the prescribed Rules, and limits he hath set us.

And how proper is it here to Renew our Baptismal Covenant? faithfully to promise to be entirely the Lord's, to be obedient and resigned to him, to be Treacherous to him no more, but stedfast and resolved in his Service? taking his Law as our Rule, his will to be our will, to love what he loves, to hate what he hates; to have the same Friends and Enemies with our Blessed Lord. For here we put God in mind of his Covenant with us through Jesus Christ, and our selves in mind of our Covenant with God. And upon renewed Repentance for any sins we have committed, after any Instance of Unfaithfulness to our Solemn Engagements, by unsuitable wa'king, we here implore his Mercy and Grace to pardon us. We declare at the same time, that we desire to take hold of his Covenant, that tho' we are Sinners, we are not Apostates, we confess our sins, and beg Forgiveness, and repeat our Resolutions of Fidelity to him. We trust in the unshaken Faithfulness, and Truth of God to his gracious Promises: We place our hope and confidence in the stability of his Everlasting Covenant, which the Blood of Jesus, (the Blood of the Covenant) hath confirmed, and made Everlasting: Not Trusting

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Trusting in our own Faith, but in his Free Mercy, and invariable Truth ; not in our Repentance, but his Gracious Pardon ; not in our own Preparations, but his Merciful Acceptance of us in his Beloved Son ; not in any thing we our selves can do, but in the Merits of Christ, the Fruits of his Death, and the Purchase of his Cross, as dispensed and applied according to the rule, method, and tenor of the Gospel-Promise.

This is our Priviledge, and this our Employment at the Table of our Lord. And there is hardly any Subject will better bear to be treated of in several different methods, than this ; or upon which, repeated Discourses, by several Persons, may be more useful. I grant there are many Excellent Books already written, to Instruct Men in the Nature, and to direct and assist their Devotion, in the Observation of this Holy Sacrament. I design not to wrest them out of their hands, into whose this may fall. I pretend not to add, but to urge and prosecute the same Great End ; and so netimes by the same Arguments and Expressions. I acknowledge my having profited by the Writings of others; I hope 'tis what they design'd. These Discourses were acceptable to many, when Preacht, and being since reviewed (some of them with some Enlargement) I hope they may be of use, at least to those who heard 'em, and desired their Publication.

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lication. And it must be granted, that what is of so Universal, and Important a Concern, as a due Participation of this Ordinance, ought to be Treated and Inculcated, in as many different ways, as may best suit the Various capacities of several Persons. It may be, a shorter Account of the Doctrine of the Lord's Supper, with Meditations and Devotions adapted thereto, would be more proper for the Younger, and more Ignorant Sort : this I have promised, and intend, but have not yet had time to perfect. The Lord follow this, and all Endeavours, for the Furtherance of Real Godliness, with an Abundant Blessing.

London, May 9th.

1693.

J. S.

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The First Discourse, Of Union to Christ, and the New Creature.

O R,
A SERMON Preparatory to
the *Lord's Supper.*

On the First Day of the YEAR.

From 2 COR. V. 17.

If any Man be in Christ, he is a New-Creature.

THROUGH the Merciful Forbearance of God, we now begin another Year; and have outlived several, who, a twelve month ago, were as like to have seen *this New years-day*, as any of us. That we may begin it with some Serious Reflexions, suitable to *the beginning of the Year,*

2 Of Union to Christ,

Year, and the approaching Solemnity of the Lord's Supper, I have chosen these words, as proper unto both. They are brought in, as one Inference among others, from the constraining Love of Christ, which the Apostle had mentioned in the 14th Verse. Many useful things might be observed, in explaining the Context, and shewing the Connexion of this, with the preceding Verses. But I shall at present consider them more absolutely, and in the General.

If any Man be in Christ, he is a New Creature : or, Let him be a New Creature. He ought to be so. The Original will bear either sense; The words may be taken imperatively, or affirmatively: For we find not *Is* in the Original. It is true that *whoever is in Christ, is a New Creature*; And it is true, that he is obliged thereby to prove his Union to Christ, he ought to be a New Creature. Neither sense is to be excluded; That the State of such as are in Christ, and likewise their Obligation, may be comprehended. It is the Character, and Qualification of such as are in Christ, and it is their Duty. So that we may consider these words, either as a Doctrinal Assertion, That such as are in Christ Jesus, are always New Creatures : Or, as a Seasonable Exhortation, That they should

should manifest that they are *in Christ*, by discovering themselves to be *New Creatures*.

In both senses the *New Creature* is a necessary Consequent of *Union to Christ*. The connexion is inseparable between these two. So that we may truly affirm, That *all such are so*; And we may rationally exhort all, that pretend to such a Priviledge, that they *would be so*, and show it. But whether consider'd, as a Doctrinal Proposition, or as an Exhortation; whether consider'd as a Command from God, or as a wish and Prayer of the Apostle; There are *three things* obvious enough to be explained, and spoken to. 1. Something concerning this Priviledge of *being in Christ*, and the import of it. 2. Concerning this *New Creation*, which is to be Connected with it. And , 3. Of the Connexion between them, and the *Universal Obligation* upon all that are *in Christ*, to be *New Creatures*; That if any Man be *in Christ*, he is, he must be a *New Creature*; or where there is no such Change, it is in vain to pretend to be *in Christ*; Or he that is not a *New Creature*, he is not *in Jesus Christ*; he hath no part in him, and shall have no benefit by him.

Every Man's Title and Claim to a

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special

special Interest in Christ, and Relation to him, must be tryed by this Rule. This is more fully exprest, *Ephes. 4.20, 21, 22, 23.* But you have not so learned Christ, if so be you have been taught of him, as the Truth is in Jesus, that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: And be ye renewed in the spirit of your mind: And that ye put on the new man, which after God is created in Righteousness and true Holiness.

I. If any man be in Christ. Something it will be necessary to speak concerning this Union to Christ, from which we are said to be in him, as sometimes Christ is said to be in us. And both are sometimes joyned together, *John 6.56.* *He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him.*

There are three sorts of Union which we cannot sufficiently admire. The first from all Eternity, in the impenetrable Secrets of inaccessible Light. The second, in the fulness of Time, in the Womb of the Virgin. The third is made daily by the Spirit and Grace of Christ. The first of these is the Essential Union between the Eternal Father, and the Eternal Word, in the Adorable Mystery of the ever blessed Trinity. The second, is the Personal Union

And the New Creature. 5

nion of the Humane Nature with the Divine, in that unspeakable Mystery of the Incarnation. The third, is the Spiritual Union between Christ and Christians, which depends on the two former, and hath some dark resemblance of them. Concerning which, let me mention a few things.

I. That there is a real Union between Christ and the Souls of Believers, how difficult soever it be to understand the manner of it. He is not only *Emanuel, God with us*, as partaker of Flesh and Blood, having assumed our Nature; He is not only *for us*, in the Work of Redemption, by giving himself to God a Ransom and Sacrifice for us: But he is said to be in us, and to dwell in our hearts; and we are said to be in him, and dwell in him, as the Branches are in the Vine, and by many other Images and Idea's of Union is this set forth by Allusions and Metaphors, and Similitudes of many sorts, to signify and represent to us this blessed Union between Christ and real Christians. And as he did partake with us of Flesh and Blood, *Heb. 2. 14.* We are said to be made partakers of Christ, *Heb. 14.* as the Principle and Measure of all

* Mr. Polhill, *Christus in Corde*, p. 10. 12. 13.

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our Spiritual Enjoyments and Expectations. And to be in him that is true in Jesus Christ, John 1. 5. 20.]

It is sometimes set forth by the natural Union between Head & Members: At other times, by the Marriage union; and both are discoursed of together Eph 5.25. 30. We are members of his body, of his flesh, and of his bones; By Allusion to what is said of Eve as to the first Adam. He is set forth as a Foundation for never failing Support, as a Husband for the dearest Love; as a Vine, as an Head, for Vital Influence; as Food, and Nourishment, for the most intimate Conjunction. He is said to be one flesh with us, and we are said to be one spirit with him. Yea, as Christ is said to be in the Father, Believers are said to be in him, and he in them, John 14.20. Yea further, he is said to be one with them; as he and the Father are one, John 17.21. And he is said also to live in them, and they to live in him, Gal. 2. 20. Insomuch that sometimes the Scripture speaks of Christ and the Church as of one Person, I Cor. 12. 12. where the Church is called Christ.

How amazing and admirable is the Expression, Christ in us, and we in him! What Riches and Glory is there in this Mystery! as the Apostle speaks, I Colos. 27. Who ever heard before of a Servant's

And the New Creature.

vant's being in his Master, or a Disciple in his Lord, or the Members being in the Head? But here is a Mystery of Divine Love and Grace, which the Apostle seems with some kind of Affectation to speak of, at every turn, and upon every occasion; to mention it several times in one Chapter, in one Verse; yea and over and over in the same Verse: So unfeigned and so fervent was his Love to Christ, if he fight or triumph, it is in Christ Jesus; If he bless God, or God blesses him, it is still spoken of as in Christ Jesus: He speaks, as if he could do nothing without him; His Life, his Motion, his very Being is to be in Christ.

We must silently Adore this Wonder of Divine Love, and cover our Faces in humble Adoration for such an Honour, which the blessed Angels might envy, if they were capable of it: For however Christ be there Head, they are yet at his Feet, they are not in him, as Believers are. It is true, the Angels serve him, and worship in his presence; they follow him by Millions, they encompas his Throne with Flames of Love, they quit Heaven to obey his Orders, they flye swift as the Wind to execute his pleasure; But Christ is not in them, as he is in us; nor they in him, as we are said to

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be. The Name *Emanuel*, is to them an inexpressible Name ; they cannot say, *God with us*, in the sense that we can : For he took not the Nature of *Angels* at first, and he hath not taken them into such an union with himself, as he has the Sons of men. But,

2. That you may not mistake , remember that all Christians are not in Christ *in a like manner*. Some are so only by *Baptism*, and a *visible profession*, others by a *living union*. Such a difference our Saviour makes, *John 15. v. 6.* where he tells us, there are some Branches of a Tree that have only Influence enough to bring forth *Leaves* , and no *Fruit* and are cast off as Branches, *as unfruitful*; They seemed to be Branches in Christ, they appeared as Branches ; they profess union to him, but were not what they seemed to be. In this sense I understand the *being in Christ* spoken of, *Gal. 1.22. I was known by face to the Churches that are in Judea, that are in Christ Jesus*: That is, to the Body of professing Christians there , as distinguished from the Jews, though there were many rotten Members amongst them, that were not in Christ by a *lively Faith*. Therefore,

3. The great Bonds of Union between Christ and real Christians, or true Believers ; are,

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are, the Spirit on his part, and Faith, and Love on ours. On which account, Christ is said to dwell in us by his Spirit, and we are said to dwell in him by Faith. By the Spirit he comes down to us, by Faith we ascend up to him. It is by Faith we are joyned to Christ as our Foundation, 1 Pet. 2. 6. And by the Spirit we are built together for an habitation of God, Ephes. 2 v. 22. And, he that is joyned to the Lord is one Spirit with him, 1 Cor. 6. 17. Our Union unto Christ immediately ariseth from the Communication of his Spirit to us; and our Participation of the same Spirit with him, by which Spirit the Divine Nature, as the Image of Christ, is formed in us, 2 Pet. 1. 4. Gal. 4. 19. And the Introduction of this new spiritual form, gives denomination to the Person. Christ enters into us by Faith, and inhabits in us by his holy Spirit. And of these two Bonds, the Spirit is the primary one, as being the Author of the other. And therefore Believers are said to live in the Spirit of Christ, and to walk in the Spirit, and after the Spirit, and to be led by the Spirit. Hereby, says the Apostle, We know that we dwel in him, and he in us because he has give us of his Spirit, 1 John 4. 13. 2 Corints 13, 14.

I confess it is hard to conceive any *Union* nearer than that between God and every creature : For God as Creator is *as near to every Creature*, as that Creature is to it self, and yet distinct from that Creature, for that Creature is not God. But the different sort of *Union* must be distinguished by different *Operations*. God is nearer to Creatures in their Natural State, worketh on them as the God of Nature. Christ is nearer to the Souls of Believers by his *Spirit*, worketh on them as an Head of *holy gracious Influences*. The different *Operations* maketh the great difference. Though we shall not fully understand this, till we come to that Place and State, where that which is *imperfect* shall be done away. However we are said to be built on him, as on a *Foundation*; to be inserted into him, as Branches into a *Vine*; to be incorporated with him as an *Head*; and what words can be used more significant of an *Intimate Union*? Therefore,

4. We may add, That it is more than a *Relative* and *Political Union*, such as is between *King* and *Subjects*. It exceeds it in the *Intimacy* of the Union, as well as the *Benefits* of it. The *Similitude* between *Head* and *Members*, making one *Natural Body*, amounts to more. Besides,

sides, his Kingdom is not of the same sort ; and he rules his Subjects after another manuer. And the Mystery of the Trinity in Unity, to which it hath some Resemblance, carries it yet higher and further. It is therefore a most near and immediate Spiritual Union ; whereby every particular Believer is joyned to the Lord. This is a Great Mystery, Ephes. 5. 32. Oh how † mysterious and ineffable is this Union of the Lord and the Soul ! Who would not admire at their proud disdainful Folly, that while they cannot explain the Union between Soul and Body, are ready to jeer at their just, humble, and modest Ignorance, who call this other, a Mystical Union : Or, because they know not what to make of it, would make nothing ; and will not allow there should be any such Thing at all, or would have it to be next to nothing. But have those words no sense belonging to them, or not a Great Sense ?

1 Cor. 6. 17. *He that is joyned to the Lord, is one Spirit.* This is a Mystery, saith the Apostle, that hath Riches of Glory in it, 1 Col. 27.

And that Union is the Foundation of Fellowship and Communion with him, as the

† Mr. How's Funeral Sermon of Mrs. Baxter, p. 10.

Apostle speaks, I John i. 3. That he may have Fellowship with us, and truly our Fellowship is with the Father, and with his Son Jesus Christ. That is, That you may have like Fellowship with God and Christ, as we have. Not that our Union and Communion is first with the Church, and then with Christ, as some of late have Argued; though therein they contradict a Learned Man, whose Opinions, in other Instances, they are very fond of; I mean Episcopius. For upon that place he says, *That this sense is carefully to be avoided, That we are first united to the Apostles, and then to God and Christ.* It is both absurd in it self, and of very ill consequence. It is in it self absurd, because we, and the Apostles themselves are but Brethren, in respect of Union unto Christ; They are united to him in the same manner with us. And there are very ill consequences would follow from that Opinion: For then there must be Union and Communion with some Men and Company of Men, before we can have Union and Communion with Christ, which Error, by degrees, was serviceable to introduce the Papacy. Let me add,

5. This Union is not to be supposed without Regeneration, without the Renovation

novation of our corrupt Nature by the Spirit of Christ, in order to Communion with him. The Union otherwise between Christ and us would be like Nebuchadnezzar's Image, *the Head of gold, and the Arms of silver, and the Feet of clay.* If there be not Spiritual Life from Christ by the quickening Spirit, the Body of Christ would be partly dead; And who would ever indure a dead Body to be joined to him, though it were the Carkase of one he never so dearly loved?

6. This must also be remembred, That this Union between Christ and us, is to be brought about by *mutual consent*, and therefore often set forth by the Conjugal Union, to which Consent is necessary. Our Lord has laid the Foundation, and declared his readiness to receive us into Union with him, by the publication of his Gospel; And it is the work of his Spirit, to make us willing *to yield our selves to the Lord*, that we may enter into Union with him, and be brought under the Bond of the Covenant; We must know him, chuse him, and accept him for our Teacher, Saviour, and Lord, by a present compliance with his Terms. We must devote and give up our selves heartily, and

and unfeignedly, and unreservedly to be his ; And then we may say, *My Beloved is mine, and I am his ; I am in Christ, and Christ in me.*

And here is the great Office and Work of *Faith* in this World, to bring Christ and our Souls into this blessed Union ; Upon which Account we are now in him, as hereafter we shall be with him. When the work of Faith is over, and we are brought to Glory, we shall be with Christ, and shall be ever with the Lord ; But now we are said to be in him.

It is true, we are now said to sit in Heavenly places in Christ Jesus ; But hereafter it is promised, *we shall sit down on his Throne with him.* Now he dwells in us, and we in him ; Hereafter we shall be with him, to behold his Glory. For so he Prays, *John 17.* And he promised the Penitent Thief, that he should be with him that day in Paradise. Our spiritual life is now hid with God in Christ, as to present Union by Grace ; but it is hid with Christ in God, as to eternal Glory. The expressions are observably different ; *In Christ now, with Christ hereafter ; Now united with God in Christ, Hereafter with Christ in God ; In Christ upon Earth, In God in Heaven.* For to be in Christ,

Christ, refers to the Mediator, and is by Faith; But Faith shall cease in Heaven, and the Mediator deliver up the Kingdom to the Father, that God may be all in all. Thus for a brief Explication of the Priviledge of being in Christ.

II Let us consider what is affirmed of those that are in Christ, or what they are exhorted to; *What they are, if they be in Christ*; What they must manifest themselves to be, if they will prove an Interest in such a Priviledge; that is, *New Creatures*. If any Man be in Christ, he is a New Creature; Or a *New Creation*, for so the Original will bear. And it is not in this place only, but several others, where the like Expressions are used concerning that great Change, that is made by the Grace of God on the Souls of Men. It is termed a *Creation*, for the greatness of the Change; and a *new Creation*, for the Excellency of it.

One may be apt to think, That the Extraordinary Conversion of the Apostle *Paul*, made so great a Change in him, that it is on that Account he so often speaks in such terms; that he mentions so often *old things done away*, and *the old Adam put off*; That he speaks of a *New Man*, a *New Creation*, and *New Creatures*, and a Spiritual Resurrection from

from the Dead, and the like ; As that *Glorious Light*, which shone round about him, when he was struck to the ground in the way to *Damascus*, might occasion him so often to use the expression of *Light*; for, at every turn, he speaks of the *Father of Lights*, the *Armour of Light*, the *Kingdom of Light*, the *Inheritance of the Saints in Light*, of *Illumination*, of opening the *Eyes*, &c. But how fit a representation is this of the Change by converting Grace, as might be illustrated, by considering the state of Spiritual Death, that we are in before, and by considering the nature of the Change it self, and the Effects and Operations that do afterwards manifest and discover it.

We are created in Christ Jesus unto good works, begotten again, born from above, quickened and made alive, who were dead in trespasses and sins. Several words are used, according to the several Powers of the Soul, and according to the different objects the *New Creature* is conversant about : For as this Change discovers it self in the *Understanding*, it is a translation from darkness into *Marvelous Light*, and brings us to the true and saving knowledge of God in Christ. The first thing that God created in the Natural World, was *Light*,

1 Gen. 3.

1 Gen. 3. 2 Cor. 4. 6. 1 Pet. 2. 9, 10 As in *the Will*, it is a choice of God, and full purpose of heart to cleave to him. And as to the different objects it has also other names ; As referring to Christ dying, it is *Faith* ; To Christ living, it is *Love* ; To Christ ruling and commanding, it is *New Obedience*.

But here it is called *a New Creation*. Not as if it were a removal of the old Substance, or any of the Powers of the Soul ; But a rectifying, a sanctifying of them, by setting up a new light in the Understanding, giving a new Byas and Inclination to the Will, turning the Heart from Sin and the World, to God and Christ, to Holiness and Heaven. Not changing the Nature of our Affections, but curing the Corruption and Disorder of them, and changing the Objects about which they are conversant.

Some think the Metaphor is taken from *the Proselytes* to the Jewish Religion, whose Conversion to Judaism was accounted a kind of *New Birth*, and they reckoned *New Creatures*. Which our Lord seems to allude to, in his Discourse with *Nicodemus*, and wonders such a Doctor in *Israel* should be ignorant of it. Others think it may allude to the Jewish

Jewish Custom, with respect to their children, They taught them to read at three years old, and then instructed them till five, then put them to School, where they learned the Law of Moses till Ten, and for three years more they applyed themselves to understand the Jewish Traditions, and the Mysteries of the Synagogue ; and when that time was expired, at the Age of Thirteen, they said a Child was a New creature ; that is, sufficiently instructed how to live and please God, alledging Isa. 43. 21. *This People have I formed, or created for my self.*

Our state of nature and sin is ordinarily express by the Metaphor * of Old Age, our natural Corrupt Affections, that are born and grow up with us, are called the Old Man ; as if since Adam's Fall we were decrepit, and feeble, and Aged as soon as Born ; as a Child begotten by a Man in a Consumption, never comes to the strength of a Man, is alway weak, and crazy, and puling, hath all the Imperfections, and Corporal Infirmities of Age before he is out of his Infancy. And accordingly, all that is opposite to this old, corrupt, decrepit state, is termed New. And so we read of a New Doctrine,

Dr. Hammond's Serm. on Gal. 6. 15.

and

And the New Creature. 19

and New Covenant, New Tongues, a New Commandment, New Man, Mark 1. 27. Chap 16. 17. John 13. 34. Ephes. 2. 15. and the state of Grace exprest by this, *All things are become New.* The Man, when old, hath entred a second time into hi Mothers Womb, and is born again, and is become a glorious, beauteous New Creature, so that you would wonder to see the Change. You have heard in the Primitive Church of a Grain of Faith removing Mountains; The work of Regeneration, the bestowing of a Spiritual Life on one dead in Trespasses and Sins, the making of a Carcass walk, the Natural Old Man to Spring again, and move spiritually, is as great a Miracle as that.

Therefore called a *Creation*, because of the necessity of Divine Grace, and the power of the Spirit of Christ, (that Power that made us at first, and raised Christ from the Dead;) 'Tis the necessity of that Power unto this Change, that is the principal ground of this term *Creation*. The Efficiency of it, by the power of victorious Grace, making us a willing, and holy People, in the day of his Power, comprehending habitual Sanctification, as the root and life of actual holiness. The Excellency and Extent

Extent of this, I might shew, as to the inward and outward Man, Heart and Life; all the Powers of the Soul, and Members of the Body, and our whole Carriage, Course, and Behaviour; And that this is common unto all the Children of God, all that are created again in Christ Jesus, all that are born from above; *If any Man be in Christ, he is a new creature.* To this end,

III. Let us consider the certain and inseparable connexion between these two, That all who are in Christ are, and must be new Creatures. Every real Christian, he is in Christ Jesus, his Union to Christ doth constitute him a living Member, and his being a New Creature doth prove it. The one is the Essence, the other his Property, but they are inseparable.

What makes a *Man*, but the Union of Soul and Body? What makes a *Christian*, but the Union of the Soul with Christ? How know we that a Man hath a Soul, but by the Motions, Actions, Operations of a Reasonable Soul? How know you that such a Professing Christian is United to Christ by his Spirit, but by the Effects and Operations of this Spirit, making such a Change in Heart and Life, from which they

they may be denominated *New Creatures*; Therefore they are said to walk in the Spirit, and after the Spirit: And at other times, as the Foundation of this, to be born of the Spirit, and born from above; so as the Divine Life, and Likeness is introduced. But more particularly;

1. They who are thus spiritually united to Christ, they must be *new creatures*, because they partake of the *Divine Spirit*: the same Spirit that formed *Christ* in the Womb of the *Virgin*, hath formed the *new Creature* in all that are in *Christ*: the same Spirit that quickned the dead Body of Christ, and raised him from the Dead, imploies the exceeding greatness of his Mighty Power towards them that believe, and by Faith are united to him: the same Spirit that carried out the Soul of Christ to go to God as a Father, doth enable Believers to cry *Abba Father*. For the Spirit of Christ, is the Spirit of Adoption, Gal. 4. 6. The same Spirit that led Christ into his Tryals and Temptations, and brought him off with Victory, doth the like for all the Followers of Christ. *They are partakers of his Spirit*. The blood of Christ cannot save those who are destitute of his Spirit.

The same Spirit of Holiness conforms them to the *Image & Life of God*; they are under

under the conduct of the same Spirit of *Humility, Meekness, Love, Charity, Prayer, Courage, Resignation*, and the like, which acted in Christ ; And this makes them *like to him* ; like him in their Judgments and Opinions of things ; like him in their Affections, like him in their Designs and Ends, and like him in a course of Actions, by which they prosecute those Designs for the Glory of God. I might shew their Resemblance and conformity in *Graces unto Christ*, in the Rise of them, in the Kinds of them, in the Exercise of them : All which depends upon their Participation of the same Spirit.

2. They must be *new Creatures* if they are in Christ, because the *new Creature is an Imitation of Him*. It is a little Module of Christ in its Birth, and a conformity to his Pattern in its Growth, and fully so in its Perfection. And therefore we read of coming to a *perfect man*, to the *measure of the stature of the fulness of Christ*, Ephes 4. 12. All that are united to Christ are conformed to him. Every Branch in him answers to the Root ; every Member suits to the *holy Head* in Heaven, and in some measure doth resemble him. That the Members of Christ should be of a contrary Temper to their Head, is utterly impossible. I

I might here urge the Imitation of Christ, as becoming those who profess to be *in him*, in several Instances: as in the inward Delight which he took to do *the will of his Father*, in his *active Zeal* for his Father's Glory, in a patient submission to the hand of his Father, tho' never so heavy, in his firm Faith and Dependance on him under all Discouragements; and in his Constancy and Perseverance to do good, notwithstanding all the Hatred and Malice of the World, &c.

3. Because the *New Creature* is Represented in Scripture as a *Conformity* to the Death and Resurrection of Christ, Philip. 3.10. By putting off the *old man*, we dye unto *Sin*; by putting on the *new*, we are *alive to God*, and *live to Righteousness*. We are hereby changed into the *Image of Christ*, and that *good work begun*, which is to be finish'd and consummated in the Day of Christ. Phil. 1. 6. There is a *Conformity* to his Death and Sufferings, in the mortification of *Sin*. Our old man is crucified with him, Rom. 6.6. Gal. 5. 24. And a conformity to his Resurrection, in *Heavenliness of Mind*, Col. 3. 1. and in *Newness of Life*, Rom. 6.4.

4. Because nothing else will so prove our *Union to Christ*, as to enable us to take Comfort

Comfort in such a Priviledge ; no external Advantages whatsoever will do it. For *neither circumcision, nor uncircumcision availeth any thing, but a new Creature,* Gal. 6. 15. The highest Profession of Religion without such a Change, will not save thee. Except a man be born again, or from above, he cannot enter into Heaven, John. 3. 5. Neither can he be accepted of God, or have fellowship with him, 1 John 3. 2.

No External Duties or Performances will avail you without this : You may Read, and Hear, and Pray, and give Alms, and do many other things, and yet not be *in Christ* ; if you are not Regenerated, Renewed, and inwardly changed, by the Power of the *Divine Spirit* : If you are not made *New Creatures*, you can never prove that you are *in Christ* You may be Baptized in the *Name of the Sacred Trinity* ; you may continue in the *Bosom of the Church* ; hear the *sound of the glorious Gospel*, and receive the *Bread and Wine in the Lord's Supper*, and yet not be *united unto Christ*. You may have some *lesser change* from the *grosser Pollutions* of the *World* ; you may have some *partial Reformation*, which is far short of being *new Creatures* ; some outward temporary change, in your carriage & conversation

versation, while the Heart is unrenewed. In a word, our present Fellowship and Communion with God, our after Service and Obedience in the Fruits of Righteousness, to the praise of God, and our final Blessedness in the enjoyment of him, do all depend upon this Change, this new Creation; And therefore be assured, *None can be in Christ without it*; none in Christ, so as to have any special, distinguishing, saving Benefit by him.

Application I. Are none in Christ but new creatures? How many then must be excluded? How many of excellent and laudable Qualifications, of great Attainments and high Professions, and moral Accomplishments, must yet be excluded and shut out from having any part in Christ; because they are yet Strangers to this *New creation*; and consequently are not in Christ, but under condemnation. Meer Civility, and a plausible inoffensive Carriage is quite another thing. We need but view the Lives and Actions of the generality of such as are called *Christians*, to confirm this, That the Number is but small of those who are in Christ; How few have had any awakening Convictions about these things; and many such miscarry.

26 Of Union to Christ,

2. How miserable is the condition of all unrenewed Souls ; without a change, they are excluded from all saving benefit by the Redeemer. They are not in Christ, and therefore are under the Curse and Condemnation ; which by *union to Christ* we are delivered from, Rom. 8. 1. *Know ye not, that Christ is in you, except ye are Reprobates?* 2 Cor. 13. 6. All our hopes of Life and Salvation by Christ depend upon it : The Guilt of all our Sins doth otherwise lye upon us; And all the black Clouds of Divine Vengeance hang over our heads ; The Wrath of God bides upon us ; as if there were no Christ, no *Gospel* : And there is nothing between us and Everlasting Ruine, but a little Breadth.

3. Then none but *New Creatures* have a Right to *the Lord's Table* ; For the invited Guests are such who are *in Christ*. The Covenant of Grace cannot be sealed in that *Ordinance*, to those who are not under the *Bond of the Covenant* ; The Benefits purchased by Christ are not confirmed at his *Table* unto those, who are none of his : I grant there is an Unworthiness, as to *present frame*, that even those who are *in Christ* may have ; but it is the Unworthiness *as to state*, that I am speaking of : Such as are not in Christ,

Christ, having nothing to do to eat his Flesh, and drink his Blood, lest they eat and drink Judgment and Condemnation to themselves : He that doth not truly Repent, cannot be truly Interested in the Promise of Pardon, and therefore cannot have a Right to the Seal of it. They are dead in Sin, cannot receive Nourishment by this spiritual Food. The least that can be said, as one observes, is this ; *That it is in vain, and to no good purpose* ; for such can no more receive Christ in the Sacrament, than a Chicken that should come into the Assembly, and pick up some of the crumbs of the bread from the ground, after Consecration, can be said to receive the Body of Christ. But the Danger is unspeakable of Eating and Drinking unworthily, for such eat and drink Judgment to themselves, not discerning the Lord's Body.

You may desire to come to this Table, and you may say enough, it may be, to satisfie a Minister of Christ, who cannot judge of your Heart and Conscience, doth not know the whole of your Life; But you yourselves must look to it, that you be *in Christ*, and that you evidence you are so, by being *New Creatures*. We can but Warn and Admonish you, and offer our Assistance and help : At your own peril be it, if you come,

and yet live in any known Sins, and cherish the Enemies of Christ, though you profess to be *his*, and presume upon all the Privileges of his House and Family, as real members of it. But,

I will yet add, That those who are in Christ, if they would have Assistance and Grace from the Spirit of Christ, to walk as New Creatures, they ought, on the other hand, to take heed how they absent themselves from that Ordinance: If they would either have the comfort of their being in Christ, or would have supplies of Grace, to walk as New creatures, they should be frequent and serious in Sacramental Duties. Have you not weak Graces to be strengthened? and manifold Corruptions to be more subdued? Inordinate Love to this World more Crucified? Do you not need more Ability, to discharge several Duties, and overcome divers Temptations? Do you not desire to be more Partakers of the Image, and Life, and Spirit of Christ? Is your likeness to Christ so compleat, your Faith, in all its branches, so active and firm, your Love to Christ so warm, your Heavenly Desires so fervent, your Patience and Resignation so perfect, your Obedience so exact, your standing so sure, that you need

need no more Influence of the Spirit of Christ? Should not your own necessity oblige you to be frequent in this work; besides the Authority of your Lord, which is motive enough to those that are in Christ? And he requires, you should remember his Dying Love this way, and *show forth his death til he come.* It is proper work for us to *begin the year* with; To renew our Covenant with the Lord, by partaking of the *Symbols* of *Christ's Body and Blood*; giving up our selves again to be the Lord's, with renewed Repentance for the sins of *the Year past*, and repeated Exercises of Faith, for Pardon, and Peace, and Grace, and Righteousness, and Life.

4. The next *Use* may be of *Examination*, To try whether we are *in Christ*, or *no*, by inquiring, *whether we are New creatures, or not.* Your Love to Christ, your Likeness to him, your Subjection to him, your Fruitfulness in him, will discover it. Are old things done away with you, and all things become new? Is there still the old Darkness and Blindness that was upon your minds? or, Are you *Light in the Lord?* Doth the old Deadness, Security, and Carelessness remain upon your Hearts and Consciences? old Thoughts, and old Designs, old

Discourses and Conversations, as little Savour in the things of God as ever? As little Victory over the Temptations of the World, and the Flesh, as formerly? Are your Wills as rebellious and stubborn as ever? Are your Desires after Vanity, and your *Affections* towards *Earthly Things*, the same as formerly? So for your Hopes and Fears, Joys and Sorrows, What Change hath been wrought? Does fleshly Appetite, and Sense, and Carnal Interest sway, and govern as much as ever? Or is there a New Creation wrought in you? Have you a new Mind and Judgment, a new Heart and new Affections? Do you walk in Newness of Life? Is your Internal Principle changed, and the External Rule of your Actions changed too? Are you no longer conformed to the World, but transformed by the *renewing of your Minds*? Rom. 12. 2. Is that sin hated and crucified, that before was indulged? Is that Saviour prized, [for to them that believe, he is precious, and the Chiefest of ten thousands,] that before was slighted? Do you delight in the Law of God, after the Inward Man? Do you find the Holy Law of God written in your Hearts, setting you against every sin, in your selves and others? Do you walk in the

the Spirit, and after the Spirit of Christ, and not after the Flesh, or according to the course of the World, as formerly? Is the Life you lead in the Flesh by the Faith of the Son of God?

How do you stand affected as to inward *Spiritual Duties*, that concern the inward workings of your Thoughts, and Conscience, and Affections, and such things as none but God and you do know of? Is it as great a burden and trouble to your Souls, to act contrary to the renewed Nature, as before to contradict the Inclinations of the Flesh? Is Prayer your dayly work, and delight? Do you cherish and promote the new Creature? Are you restless after you have fallen into Sin, till by Repentance you recover Pardon and Peace? Do you grow up daily into greater Conformity to Christ, and Imitation of him? Desiring nothing more than that his Image may be drawn more lively on your Hearts, and express more fully in your Lives according to the various Providences of God that call for the exercise of such and such Graces, and according to the various Institutions of Christ, wherein such and such Holy Affections are to be employed? The knowledg of this Union to Christ upon

examination, will give us the Comfort of all those Privileges which result from it.

Examine how matters are with you as to these things, and what care you take to maintain the bonds of Union: to strengthen Faith, and obey the Spirit; and whether it be better now than it was a year ago. While *Merchants*, and *Tradesmen cast up their Books, and make up their Accounts, at the end of the Year;* let us not neglect the like work, as *Christians*, with reference to our Spiritual State: Let us not be less concerned to know, whether we Thrive or Decay, whether we advance and go forward, or else decline.

5. The next Use may be of *Comfort* to such as are in Christ. Our Union to him is the Foundation of all our *Fellowship* with him, and after supplies of Grace and Life. If we are in *Jesus Christ*, he is made of God unto us *Wisdom*, and *Righteousness*, and *Sanctification*, and *Redemption*, 1 Cor. 1. 30. Such shall be delivered from *Wrath*, entitled to *Eternal Life*, have the *Pardon* of all their *Sins*, *Christ* as their *Advocate* pleads for 'em in *Heaven*, in him they are *Adopted*, and have free access to *God*, his

his Spirit dwells in them, their Services
are accepted, &c.

If we are in him, there is no condemnation unto such, Rom. 8. 1. Such a man is not condemned, is not in a state of condemnation for the present, John 3.18. And such a Member of Christ cannot Perish, who by Union to him, is United to God, the Fountain of Life. Our Lord speaks of the Union of the Father unto him as Mediator, and his Union unto us, as both in order to our Perfection, and eternal Felicity, John 17. 20, 23. *I in them, and thou in me, that they may all be made perfect in one.* But there is no Reconciliation to God, no Remission of Sins, no Adoption, no Salvation by Christ, but for such as are in him. Whereas *all things are yours,* even Life and Death, things present and things to come, when you are Christ's.

There is a Train of invaluable Blessings follow this new Creation, and Union to Christ, where it is truly wrought,
** 2 Ephes. 13. 14. 1 Cor. 3. 22.* You are brought under the bond, and blessing of the New Covenant, Jer. 31. 33. You are dignified with a new Name, Rom. 2. 17.

* See Mr. Polhill's *Christus in Corde*, chap. 8.

You are begotten to a new Hope, entitled to a new Inheritance, 1 Pet. 1. 3. 1 John 12. 13. And you shall be preserved and kept by the powerful Grace of Christ unto the full possession of it.

None shall pluck you out of his hands, because he lives, you shall live; nothing shall be able to separate you from him. If you are planted into the likeness of his Death, for the destruction of the Body of Sin, you shall grow up with him, in the likeness of his Resurrection. Rom. 6. 5, 6. Not only shall you receive Influence of Spiritual Life from him, while you live, but by virtue of this Union, you shall dye in the Lord, and sleep in Jesus, Rev. 14. 13. 1 Thes. 4. 14. You shall be with him in Glory, and your Bodies shall be raised by him, and be made like his most glorious Body, Rom. 8. 11. But,

Lastly, Let me close with Exhortation. 1. Unto all, to labour after Union to Christ. 2. Unto those that have good hope through Grace that they are in him, and profess to be so. Let me exhort them that they would live as new Creatures.

1. Labour after Union unto Christ. How earnestly should this be desired, how diligently

ligently pursued ? For we can have no Communion, no Adoption, no Freedom from *Condemnation*, without it. *Faith* on our part, and *the Spirit* on Christ's, are the Bonds of Union. Let us carefully make use of the Word and Prayer, in order to both, waiting and beseeching, of God, and using all the hopeful means that are in our power in order to it. How earnest should be our pursuits of this Priviledge, how fervent our Prayers, and constant our Endeavours after it? Never leave soliciting the Throne of God, till the *Creator*, and *Father of Spirits* have created another breath into your nostrils, another spirit into your Souls, even the *Spirit of Christ*, whereby we are united to him; lay your self at his feet, and with all the violence and importunity, and humility, that your distressed case may prompt you to, beg the *holy spirit* to overshadow thee. And yet learn so much Patience from thy beggarly state, as not to challenge him at thine own times, but wait his leisure, and observe his motions; doing all that possible thou canst in the use of common Grace, to prepare the room against his coming; and continue in Prayer, watching thereunto in the use of all the stout warrer.

ward means, which God hath afforded thee.

2. Be exhorted to *live as New creatures*. You are obliged to it by your Baptism, and by your Profession of Christianity. You that come to the Lord's Table are especially obliged, That old things should be done away, *and all things become New*. You consider his Sufferings from time to time, as represented in that Ordinance. You *there* feast upon his Sacrifice, and consider the cause of his Sufferings, your own Sins; and the end of them, your Redemption from the Guilt, and Filth, and Power of Sin. Can you do this, and not feel the Obligation to live as *New creatures*, and resolve upon it? Do you not *there* renew your Covenant, and engage your selves afresh to walk as the Redeemed of the Lord, *unto all well-pleasing*? Do you not *there* cast your selves into the Arms of a Crucified Saviour, and plead the Merits of his Death, and beg the Supplies of his Spirit, and bind your selves to strict fidelity to him, as long as you live, under a grateful sense of his Kindness, who has loved you, and *washed you from your sins in his Blood*, that he might redeem you to himself, that he might purchase to himself a People zealous of good works?

works? False are we to all this, if we do not walk as New creatures. There are but two Motives with which I shall enforce this. The Text furnishes me with one, And the Season of the Year with the other.

I. The Motive in the Text, Old things are done away, Behold all things are become New. I shall not consider it as amplifying the other expression, and so referring to the Change of those that are in Christ, and consequently of like import with the Phrase *a New creature*; but as an Argument to urge and enforce it: And accordingly understand these words, as relating to the Obligation of the Law of Moses; That that is now ceased; Those old things are now done away; The Shadows of the Ceremonial Law are expired, at the coming of the Substance which is Christ, Colos. 2. 20. We are said to be dead with Christ, from the Rudiments, or Elements of the World, Respecting material and worldly things, either to do, or forbear them: For of that kind were the Ordinances, and Institutions of the Ceremonial Law. They were the first and lowest Lessons, fitted to the Infancy of the Church; But now the Kingdom of Heaven is come, by the

the Erection of the Gospel-Church, a Kingdom which shall not be shaken, and the Orders and Institutions of it never be changed. Now a more noble and spiritual worship is to take place, *those old things are past away.* No wonder if the Scaffolds of Ceremonies be taken down, when the Church of God, the Spiritual Building, is brought by Christ to its full height.

Now all things are become new by Christ, the Mediator of the New Covenant. The Testament he left us is a New Testament. He rent the Vail of the Temple in twain when he died, and put an end by his own Sacrifice of himself, unto all the Sacrifices and Services of the Jewish Temple; And therefore it is observable, that the first time he spake of his Death, was in the Temple; But, after his Death, he never entred into it, though we read that he was in Jerusalem after his Resurrection. We have a New Sanctuary, an Heavenly one; A New High Priest, of a better Order than that of Aaron; New Heavens, and a New Earth, as the Gospel State is called; A New Light, to enlighten the World even the Knowledge of God in the Face of Christ; A New Sun, even Christ the Sun of Righteousness, with healing in his Beams; A New Adam,

Adam, after the Image of God, the express Image of his Person, and the Brightness of his Glory, in whom all fulness dwells. We have a New Cœlestial Paradise, into which the Old Serpent shall never enter : A New Tree of Life, whose Leaves are for the healing of the Nations : A New Eve, the Church of Christ, Bone of his Bone, and Flesh of his Flesh, formed of his Blood, and animated by his Spirit. We have New Sacrifices, New Sacraments, a New Circumcision, a New Passover, a New Jerusalem, a New Temple. Behold all things are made New. And shall not we, that profess to be the Disciples, and Followers of Christ, by whom all things are thus made New, Answer all this, by being New creatures, that we may serve him, in the newness of the Spirit, and not in the oldness of the Letter, Rom. 7. 6. That is, that we being delivered from the manifold difficult Impositions of the Mosaick Law, all which we could not fulfil, and from the Curse upon those which did not, we should now serve God, with new Hearts, and Lives, by the Spirit of Christ, according to the Law of Grace.

2. There is yet another Argument, from the Circumstance of time, In the begining of the New Year, which makes the

the *Exhortation seasonable*, to presl you to be *New creatures*. And when may I expect to be attentively heard upon such a Subject, if not at such a season, when I may hope several of you have had *serious reflexions*, this very Morning, upon *Time and Eternity*, from the Conclusion of the *last Year*, and the beginning of another; to awaken your Thankfulness for the Mercies of the *year past*, and your Repentance for the sins of it, and your good Resolutions and Self-Dedication to the Lord for the future?

It will be sad, if the *Experience of another Year* do not teach us some *Understanding*, when *day unto day* uttereth *Knowledge*, and *night unto night* might teach us *Wisdom*. The very thoughts of our *basty Time*, measured by *Years*, and *Months*, and *Weeks*, and *Days*, should put us upon considering how *irrevocable*, and *past recovery is the last year*, and all our former years, it being utterly impossible to call back *Yesterday*. Almighty Power may stop the course of the Sun, as in the time of *Joshua*; but to make that which is *past*, to be *present*, and *not past*, is a Contradiction, and cannot be done. And oh how small a point doth *separate and distinguish* that, which is *past*, from that which is yet to come! They are

are divided by one Moment, by an Instant that is almost nothing; by that which we cannot speak of without losing, it being gone while we open our Mouths to say the least word about it. So near is Death to Life. The very nature of Time it self may teach us this.

And certainly the changes of the year past should be very instructive, and give us many Reflexions, according to our Sins, and Mercies; according to the Trials, and Exercises we have been carried through, this last year. May not all of you look back upon many Changes the preceding year, of several kinds; those especially which God hath made amongst us by Death? We are called to review, how many of them we knew, and were acquainted with, with whom we familiarly conversed, not a Year since, are now silent in the dust: While their immortal Spirits are some in Heaven, and others in the place of Torment. And of the multitude that have dyed this last year, could we but separate the corrupted, putrifying Relicks of those Persons, whom we Honoured, Valued, and Loved, from the rest of the Deceased, and view their Bodies, as now they are; How affecting would be the Spectacle? to think what they were, less than a year ago;

ago ; and to consider, *what now they are, as to their Bodies* ; and the greater change there is as to *their Souls.* But even as to the former, let us compare in our thoughts the Figure they lately made, while acting their Parts upon this Stage, as living Men and Women amongst us ; What a Change is made in a few Months, as to every of them ? And the like may be our own Case, within a few Months from this moment, long before the end of this year we now begin.

For consider it, *Christians*, This last year, that is now ended , is one great step we have every one made towards the Grave. Another such may bring us home. O that we may be found ready ! Who knows, but as *the last Year* carried off many of our Acquaintance, and Friends, but that our Names may be amongst those who shall not out-live *this*? It is true, *It may be*, you shall live to see the Conclusion of this New-year, but, *it may be*, you shall not live till *Midsummer*. It may be, I may Preach a Twelve-month hence ; but peradventure you may hear a Sermon occasioned by my Death, before that time ; Or your own ears may be stopped, if my mouth be not : *You may die*, if I should live yet a few years more.

I can-

I cannot look round on this Assembly, but I must conclude, that of all this number, it is past doubt, but *some one* or more will dye before this year be over ; I believe I need not scruple to pronounce it. There is none can question, but if the number were much less, one or more would dye within a year. Therefore the Voice of God is to *every one of you*, Awake and mind your Work; Turn to the Lord, and seek after Union to Christ, and see that you be *New creatures*, for you shall die before another year.

But you will *almost All* be ready to say, To whom, in particular, do you speak this? *Sure not to me.* Yes, I speak it to you, to *every of you*, whether in *Youth or Age*; To you *Parents*, and to you that are *Children*; To you *Masters*, and to you *Servants*; To you *Husbands*, and to you *Wives*; To you before me, and to you on either hand; This Call of God is to *every one of you* in particular, *See that you be found in Christ, for you may not be found alive, at the end of this year.*

Oh but I hope the contrary, say such and such; *As for me, I hope I have many a fair year to come; I am in sprightly vigorous Youth, or I am in settled confirmed Strength,*

Strength, and Health, or I am but just entered into the busie World; or just now entering upon it, &c. But, How many younger, and more likely to live, have died this last year; and therefore why may not you be one of those, who shall dye this?

Nay, Elder Persons are ready to excuse themselves, and say, They have many Seniors to go before them; That many who are Elder than they, they see, do yet hold out year after year. Their inward thought is, that they have escaped many Dangers, and been recovered from many Sickneses; And though they are but weak and crazy, and have many Infirmities, and Pains, to presage their Dissolution; Yet notwithstanding these, they make a shift to live, and have rubbed on for several years, under such weakness; And several of their Acquaintance, as weak and fickle as they, have continued a good while for all that. And so, neither Young, nor Old, will admit the Supposition, as to their own case; Nor You, nor You, nor any body, will believe they shall dye this year. And so the next year, I doubt not, your Hearts will say the same as now; for there will be the same pretence: And therefore it is not unto you I must speak of Death, but rather wish you Joy of the long Life, which with so much confidence you reckon upon. Well,

Shall

Shall I say then, " Go and enjoy this
" World, and live as you list , if you
" durst put it to the Venture ; Go, and
" gratifie your Senses, Appetites and
" Lusts, for *this year*, as you did *the*
" *last*; and never think of *Death*, or
" fear it : You are not like to dye *this*
" *year*, or *the next* ? But , How un-
reasonable is such Security , when
some one or more of this Assembly ,
you grant, will probably , or most
certainly dye this year : And how
can you be *certain*, that you shall be
the Exempted Person; Or that your *near-est Relations*, and those you love best ,
That they shall *not dye this year* ? Your
Parents, your Pastors, your Husbands,
and your Wives , and your Children ;
and your Bosom Friends ; you will as
hardly ~~admit~~ the thoughts that they
shall dye *this year* ; But if some or o-
ther of those, that now hear me, that
now look upon me , that now listen,
and attend to what I say , should be
called away to Judgment *before another*
year ; Why may not you *in particular*
be the Persons , or *the Desire of your*
eyes, those whose Lives are dearest to
you ?

Certainly To begin the year with
such a Thought, can do you no harm,
but

but may be improved to many useful purposes. However, I must tell you, If, after all the Changes which we have seen within a *Twelve month*, (and which every year brings fresh experience of,) we will not look forward to our own great change; If we will not heartily concern our selves for our greatest, truest Interest, and prepare for an Everlasting State, by voluntary, vital Union with the Son of God; *I must tell you*, for a Conclusion, That God *changeth not*. And if neither the Voice of his Providence, nor the Voice of Conscience; If neither the Calls of the Word, nor the Motions of the Spirit; If neither the Experience of others nor so much as we have had of our own, will awaken us to *change our course*: You must know, that the Holiness of God, his Justice, and his Truth, are *unchangeable*: He will not alter the terms of Life for you and me, He will not find another way, for us to escape Condemnation, than by *being in Christ*, and *being New creatures*. Therefore look to it that you be found such. And in wishing, and praying you may all be *Such*, I do not only *wish* you a happy *New year*; But a happy Life, if it be for many years, And withal, a *Blessed*

And the New Creature. 47

*sed Eternity after Death, which such
as are now in Christ, shall then En-
joy with him, when Days and Years,
and Time, shall be no more. God
grant it for Christ's sake. Amen,*

The

William Fugger
his Book July 27
1740

William Fugger

The Second Discourse,

*Christ's passing over the Brook,
and Entring into the Garden.*

After the Lord's Supper.

From JOHN XVIII. 1, 2.

When Jesus had spoken these words, he went forth with his Disciples over the Brook Cedron, where was a Garden; into the which he entred, and his Disciples; And Judas also which betrayed him, knew the place; For Jesus oft times resorteth thither with his Disciples.

Upon Thursday, the Day before the Crucifixion of our Lord, he goes to Jerusalem from Bethany, and there eats the Passover with his Disciples; at the end whereof he institutes the Sacrament of the Supper, and then makes a large Pathetical Discourse, contained

Of Christ's passing

tained in the 15th and 16th Chapters. Upon which followed his admirable Mediatorial Prayer in the 17th Chapter.

Now having said, and done this, having said these words, and sung an Hymn with his Disciples, he goes forth with his Disciples over the Brook Cedron, &c.

The Jews, it is true, did not go out of their Houses that Night, after the Celebration of the Passover, Exod. 12. 22, 24. Because of the Angels passing by the Houses of the Israelites, when the first born of the Egyptians were to be cut off; That the Israelites might not mix with the Egyptians at that time, but sprinkle the Blood of the Paschal Lamb on their own Door-posts, as a Mark of Distinction. Whereas our Lord having abrogated the Passover, and instituted his Supper to succeed in its room; all the Precepts that concern the Jewish Passover, with all the Appendixes belonging to it, were made Null, and of no Effect; and consequently our Saviour might go out that Evening; especially when the Jews tarried within door, to avoid suffering the Wrath of the Angel; but he goes forth that Evening to meet with suffering: For he knew that Judas would betray him that Night, and that he was well acquainted with the Place he went to; for he was wont to retire thither with his Disciples.

He

He went forth when he was to be betrayed and taken, as afterwards he suffered Death without the Gate of the City. He went out of Jerusalem, thereby declaring, it is thought, That the Gentiles had an interest in his Sufferings, as well as the Jews; That it was not that particular People alone he was to suffer for, but the rest of the World were to be equal Sharers in the Benefits of his Passion. *He went forth with his Disciples, over the Brook Cedron, where was a Garden, into which he entred, &c.*

In these Two Verses we may consider,

1. The Place he passed over, *the Brook Cedron.*
2. The Company that was with him, *his Disciples.*
3. The Time, after he had eat the Passover, and instituted the Supper.
4. The Place he retired to, that was the Garden of Gethsemane.
5. The Reason why he chose this Place, for Meditation and Prayer, the beginning of his Passion.
6. His Custom to retire there, *He was wont to do so.*

And lastly, I shall consider what Practical Instructions may be gathered from the whole, for our own Use.

1. The Place over which he passed, *the Brook Cedron*; a little Rivulet of that name, between the Temple of *Jerusalem*, and the Mount of *Olives*, that ran through a dark deep Valley. In Summer it was often dry, and in Winter, or after the fall of any considerable Rains, it was full. The cursed things were burnt here, when *Hezekiah* and *Josiah* purged the Temple and City of Idolatry. The Filth and Uncleanness of the Temple was cast into this Valley, through which this Brook ran, that our Lord passed over. Which may mind us of his Being made Sin, and a Curse for us, to abolish the Curse of the Law, to purge us from our Filthiness, and to bring about everlasting Righteousness for us.

As hardly Two Circumstances of our Saviour's Passion, but had a Type; so in this, for instance, we have an eminent one, in *David's* going over the *Brook Cedron*, when, by the *Rebellion* of his Son *Absalon*, he was forced to quit the City of *Jerusalem*, 2 *Sam. 15th Chapter*. David was then forsaken by his own Subjects, as Christ was rejected by his own Countrymen; and as *He*, and all the People *wept*, when they went over the *Brook Cedron*, to the ascent of the Mount of *Olives*; Our Lord, when he went over this *Brook*, retired to a *Garden* on a part of that Mount, and there *prayed*.

prayed himself into an Agony, and wept Tears of Blood. As soon as David had passed over this Brook to the Mount of Olives, he worshipped God, and poured out a Prayer, recorded in the 3d Psalm. So did our Lord pour out strong Crys and Intercessions to God, on the same Mountain, when he had passed over this very Brook Cedron.

From this first Particular, before I proceed further, we may learn to expect, in imitation of Christ, to follow him in the like path ; to go through the dark Valley of Suffering, before we come to God's holy Mountain. As he passed over the Brook Cedron, to the Mount of Olives, we must ascend likewise by the Cross, to God's holy Hill. But for our Encouragement, we may consider too, That he having drank of the Brook by the way, hath sanctified the bitterest Cup of Affliction unto us. This little Brook, this Rivulet, would never have been fordable for us, but we must have been drowned in the Waters of Cedron, if he had not passed over before us. But now a Cup of Consolation is put into our hands, he hath prepared a Path for us to Mount Oliver, he hath smoothed our way to God's holy Hill, by his own Sufferings and Death ; so as we need not fear to walk

2. Let us consider the *Company*, where-with our Lord passed over this Brook, *with his Disciples*. There may be *Two Accounts* of this, the *one*, in reference to their future preaching of the Gospel; the *other*, for their more resolute and courageous suffering for it.

1. *As to their future preaching of the Gospel.* It was fit and necessary the Disciples should be Spectators of the most considerable Passages of our Lord's suffering; Not only because some of them were to write the History of his Life and Death, and transmit this Everlasting Gospel to *future Generations*; But they were also to Preach to *Jews and Gentiles*, in the Name of Christ; and what more *powerful Argument* could they use to gain Credit to what they said, than by being able to attest the *Truth* of their History by their own Evidence, and to say upon their own Knowledge, *We speak that which we have seen and heard.* The Apostle Peter, and the Evangelist John we find insist much on this, *We cannot but speak the things which we have seen*, *Acts 4 10.* *I John 1. 2.*

2. Hereby they might not o'ly be the better fitted for their Ministry to Preach in his Name, but be thereby the better prepared

fared to suffer for his sake. His Example of Patience, and Meekness, and Resignation, might be of singular Use to them upon that account. He had foretold and forewarned them by his Discourse in the way, That they *must* expect to suffer. He had told them, that *when the Shepherd was smitten, the Sheep should be scattered.* And what more likely to animate them to Patience and Perseverance, than the Example of their Lord's *Voluntary Suffering?* especially if in any measure they understood the Design and Reason, and End of his *Suffering:* For if he *drank* of the Brook in the way, they might well expect to *taste* of it; If he travelled through the dark Valley, they could not expect a smooth and a pleasant Path to Glory; if he endured the Contradictions of Sinners against himself, they could not think that they should escape Opposition. Let us remember this, and not think it strange, if we meet with *such Usage* as our Lord and his Followers have already done.

1. We may learn from the Influence their Presence with Christ might have upon their future Ministry, by being eye-witnesses of the Truths that they delivered, That if ever Ministers would persuade others to believe any Doctrine, the best Expedient is to endeavour to be fully persuaded ourselves.

of the Truth and Certainty of those things
that we deliver. No wonder if other
Men are not perswaded by us, if we speak
to them such things as we believe not our
selves ; or do either Preach, or live in such
a manner as to give them reason to think
so.

2. From the other Reason, to encourage
them to patient suffering, we may ob-
serve, That the Example of Christ's Cour-
rage and Constancy shold be very influential
upon all his Followers ; and if duly consider'd
is like to be so. For he is our Captain and
Forerunner, we are to follow him, and fill
up that which remains of his Sufferings. All
that we can suffer is but the gleaning of the
Vintage, after he has trodden the Wine-
Pies alone. God hath spoken it once, yea
twice have we heard it; that is, in the Old
Testament, and in the New, That Suf-
ferings are the way to Glory ; That ma-
ny are the Afflictions of the Righteous ;
That through many Tribulations we must
enter into Heaven, &c.

3. The Circumstance of Time is next
to be considered, When our Lord passed
over the Brook Cedron, viz. After he had
instituted the Sacrament of the supper,
After he had spoken those words of Con-
solation, and Instruction to his Disciples,
and of Petition to his Father, Then he
walked

walked over the Brook Cedron with his Disciples. He went forth to meet with sufferings, and his Disciples were with him. How admirable is the Wisdom and Condescension of our merciful Saviour, thus to antidote and fore-arm his poor Disciples, thus to prepare and dispose his faint hearted Followers to be Witnesses of his sufferings and Partakers of them : For after such a blessed Preparative, what should be able to sink their Spirits ? After they had joined in such an Ordinance, as the Lords supper, administered by Christ himself ; After they had received such excellent Instructions, and heard such a sermon from his own Mouth ; After they had been present, when he put up such a Prayer to God, as that recorded in the 17. of John. what could dishearten them, or damp their Courage ?

We may hence take notice, That the participation of Solemn Ordinances, and Communion with God therein, is an excellent Preparative to more than ordinary Trialls What better preparation for patient and courageous suffering for Christ, than the Lords Supper, wherein we remember his dying Love that should engage us to it ? And so for other Afflictions, even the Calamities common to men, The Sacramental

D S sacramental

sacramental Bread may be our staff, and strength to fortifie, and confirm our Minds against all Difficulties ; The sacramental Wine may be a Cordial to our fainting Spirits, to inbolden us against all Discouragements. On this Account, they that neglect this Ordinance are wanting to themselves, as to preparedness for, and support in a time of Affliction. And for this Reason, we may suppose, the primitive Christians did communicate so often, *every Lords Day*, sometimes *every Day*, whenever they met for publick Worship, because they were in continual Jeopardy of their Lives : And the multitude of *Martyrs* in those times, and their invincible Patience, and Perseverance, was much owing to this, and influenced by it,

4. Let us consider the place he retired to, when he went over the Brook Cedron, viz : *The Garden of Gethsemene.* The word *Gethsemene* signifies an Oile-preis. It was a little village situated at the foot of the Mount of Olives, on which Mountain there were many Olive-trees, and so many Oil-presses in that Village. The Mount of Olives hath its name with relation to this ; and the Jewish writers call it sometimes the *Mountain of Unction*, sometimes the *Mountain of Light*, sometimes

times the Mountain of Health, because of the use of Oyl as to all these.

This Garden of *Gethsemane*, as some think, was first planted by *David*, or *Solomon*, and then enlarged and beautified by succeeding Princes, for their Recreation and Delight. If that be true, where they took their pleasure, the *Messias*, the true Son of *David*, began his Passion ; in memory whereof *Hellen*, the Mother of *Constantine the Great*, afterwards built a Chappel there, which was visible in the days of *Jerom* ; and some affirm the *Virgin Mary*, the Mother of our Lord, was Buried in, or near this place. But to pass that as doubtful, it is very probable, that in or near this Village, (near Jerusalem,) many of the rich Citizens had their Gardens, and Country-Houses, and among them some of Christ's Followers, who gave him and his twelve Disciples Entertainment, therefore it is said, *he often resorted thither*, with his Disciples. But,

5. Why he did so is more to our purpose to inquire : Why our Lord chose this place to prepare himself for his suffering, and to begin his Agony. And this may be answered in three particulars.

i. The first sin was committed in a *Garden*, and therefore the beginning of our Lords Passion, for the expiation of sin, did very fitly begin in a *Garden* too. It was in a *Garden* that man began to sin, and in such a place, the Son of God began his Sufferings. *The first Adam* incurs the Wrath and Displeasure of God in a *Garden*; *The second Adam* trembles, and groans, and sweats, and prays, for the turning away of that Wrath from us in a *Garden* too, he there began his *Passion* for our Recovery. Our *first Parents* lost the Image of God by their disobedience, and heard the Sentence of Condemnation in a *Garden*, our Lord comes to restore the Divine Image, and reverse the Sentence of Condemnation, by his *bloody sufferings*, and *Death*, which begin in this *Garden* of *Gethsemane*; as the Promise of it was first made in the *Garden* of *Eden*, that the *Seed of the Woman* should bruise the *Serpents-head*:

Compare *Eden* and *Gethsemane*. We were first seduced by the old *Serpent* in the *Garden* of *Eden*; and his Head was bruised by the *Agony*, and *Bloody Passion* of *Christ*, which began in this *Garden* of *Gethsemane*. In the one *Garden*, the Devil conquered the *first Adam*; but is overcome by the *second Adam* in the other, when

he

he resolved to drink the cup, saying,
Not my Will, but thine be done. In the first Garden, that of *Eden*, man *surfeited* on the forbidden *Fruit*, and fell from God, for which our blessed Redeemer had a *bloody Sweat* in the Second, the *Garden of Gethsemane*. We were turned out of the earthly *Paradise* by *sinning in the first*; we have the *Purchase* of the heavenly *Paradise* by our *Lord's Suffering*, which began in the second. The beginning of our Calamity, and of all the miseries of Mankind, had its rise in the *Garden of Eden*: And the beginning of the *Messias Passion* for our recovery, was in the *Garden of Gethsemane*; There our Lord signed the Decree for his own Crucifixion by his *bloody Sweat*, as the Pledge and earnest of his shedding his Blood, the next day, upon the Cross.

2. Another, and more evident Reason, why our Lord chose this *Garden*, was because it was a *solitary place*, fit for *Meditation*, and *Prayer*, and the more *solemn Preparation* of himself for his *Crucifixion*, which was now so near. He was now in prospect of his approaching *Death*, he knew that within a few Hours he should be *Apprehended* and *Taken*, *Judged*, and *Condemned* to a *shameful Cross*;

Cross ; and therefore retires here for *Meditation*, and *Prayer* in order to it. To bear the Curse of the Law, and strugle with the *Wrath of God*, the due Wages of our sin, which he undertook to expiate ; And to Conflict with all those *Sufferings*, Antecedent and Concomitant to such a *Death*, needed such Preparation. Yea, the *solemn Resignation* of himself to the Will of God, by *Prayer*, in this *Garden*, before he Offered himself upon the Cross, was necessary, as the accomplishment of a legal *Type*, that prefigured it : For all the *Levitical Sacrifices* were first consecrated by *Prayer*, before they were burnt upon the *Altar*. This Lamb of God, the truth of all those Sacrifices, the Substance of all those Types, was first to devote himself to God by *Prayer*, before he was nailed to the Cross ; And this *Garden of Gethsemane*, being a solitary Place, was fit for that purpose.

3. I may add another reason, He went thither because it was a place that *Judas* knew of, where his Enemies might be sure to find him, and so accomplish the eternal Counsels of God concerning his sufferings and Death. Several times before this, they endeavoured to lay hands on him, but his hour was not come ; But now he was

wit-

willing, and resolved to dye ; And therefore knowing that Judas would betray him, and having bid him *do* quickly what he intended to do, he doth nor go about to abscond, and hide himself to prevent it ; He retires to this Garden which the Traytor was well acquainted with : And when he comes with a Company to take him, he tells them more than once, He is the Person they seek for.

Let me make a few Reflexions on this particular. As I. Since our Lords Passion began in a *Garden*, Let me caution you not to abuse your *Gardens*, and places of Retirement, and Recreation, to vanity and sin ; but improve them by holy Meditation, when you are walking there. How often is Christ dishonoured in such places, either when you are in Company, or when are alone ? *In company*, by intemperance in Banqueting, or by vain or wanton Discourses, or by uncharitable and backbiting Stories of others &c. Or when you are *alone*, by wanton and lustful thoughts, by speculative uncleanness, wicked projects &c. But thus to retire into a *Garden*, is to retreat from men, and fall into the hands of the Devil. Such persons imitate their Mother *Eve* in the *Garden of Eden*.

Eden, and hold a Dialogue with the old serpent.

- Others, who are less criminal, are yet to be reproved, that make no holy improvement of such places, but only for Recreation and Pleasure, to gratifie their Senses. Every wise and good man loves sometimes to be *alone*, and ought to be so, for serious Meditation : Now a Garden is a fit place for such a purpose, and may be of excellent use to such an end ; And there is no Object can meet our Eyes, or affect any of our senses there, without giving us some Notices of God, and directing us to some useful Instructions in reference to our selves, if we did not want a holy heart and spiritual wisdom to improve them.

- Especially in your *Garden walks*. Meditate on the *Garden of Eden*, and think of this *Garden of Gethsemane*. Consider how Man sinned in the one, and how Christ suffered in an Agony in the other. First, From the *Garden of Eden*, you may take occasion to contemplate the State of Innocence, the Entrance of Sin, the Fall of our First Parents, the Subtilty of the Tempter, the Danger of Gratifying the Sensual Appetite, from their Example in Eating the Forbidden Fruit ; the prevalency of Temptation, when a near and

and Beloved Relation is the Instrument of the Devil, to urge it, &c. Secondly, Think of the Garden of Gethsemane too, when you are delighting your self in some *pleasant Walk* in your own *Garden*. Think how the Son of God lay prostrate on his Face in an *Agony*, in this *Garden of Gethsemane*. When you look upon a *Fruit-tree*, especially a *Vine*, or taste of a *Grape*, remember the *Blood of Christ*, that trickled from his *Sacred Body*. If you are sometimes merry and cheerful with your Friends in a *Garden*, forget not how your Saviour was exceeding *sorrowful*; *My Soul is exceeding Sorrowful unto Death*. When you are cooling yourselves in the *Shade*, remember his *Agony*, and *Bloody Sweat*, under the Apprehensions of the *Wrath of God*, due to your sin; How his Soul *boiled up*, as one of the *Greek Expressions* does signify, and his *Blood* broke out at every part of his *Body*, with the extremity of the *Heat*. You may consider how the *First Adam* was Tempted by *an Evil Angel* in the *Garden of Eden*, and the *Second* was Comforted in his *Agony* by a *Good one*. *Adam's Sentence* in the former, was, to get his living by the *Sweat of his brows*; *Christ*, by his *Bloody Sweat*, in this procures our Life. And let not such places be abused

led to sin and vanity, that may so easily be improved, to put us in mind of such *Important Truths.*

2. In that this was *a Solitary Place*, we may observe, That it is fit to retire for *Meditation* and *Prayer* to some *Secret Place*, from the Company, and Observation of others. There are many things, which are proper enough, and may become us in an *Affectionate Prayer in secret*, especially for a *Penitent*, which are not allowable in Social Worship, or Publick Prayer with others; As Prostration of our selves on the Ground, Beating the Breast, Extraordinary Sobs and Sighs, Plentiful Tears, and Passionate Expostulations with God, &c. which either Modesty, or Prudence may restrain in publick, may be used with greater Liberty in Secret, where is no Temptation to Hypocrisie, or vain-glory to abuse them. And therefore our Lord directs us, *Math. 6.* That we enter into our Closets, and shut the door, and then pray to our Father, who is in Heaven, who seeth in secret, and will reward us openly.

3. In that Christ retires here, to prepare himself, with the greater Solemnity, for his approaching Death; We may learn, That

That whenever we have a Prospect of our Change at hand, we should not content our selves with habitual preparation, but use a more solemn, distinct, and actual preparation for it. Our Lord, no doubt, was always in a Readiness, for that which he knew was the great end of his Incarnation : And yet the night before his Sufferings, he retires into this Garden to prepare himself for that hour. We should always so live, as to be fit to die, because every hour we make some steps towards the Grave : Every thought, every word, is a Sand running from the Glass of Time : We sleep every night in the outer Chambers of Death, and should, by Prayer, prepare our selves for it, even for that Image of Death : And shall we not, much more, for Death it self, when we have a Prospect of its approach? in whose Arms we must rest Prisoners, till the great Morning of the Resurrection?

If God give us Notice and Warning by Old Age, or a dangerous Sickness, or a languishing Body, or by any other method, that we shall shortly leave this World ; Solemn, actual Preparation in such a case is fit and necessary ; If God tell any of you, by a Bodily Sickness, your Change is near ; If the Decays and Infir-

Infirmities of Old Age, (the most incurable of all Diseases,) tell you, That you have not long to live, that it is high time to set your Hearts, and your Hous-es in order; You ought actually to prepare, solemnly to do so. You that have one foot in the Grave already, forget not this, least the Devil trip up the other before you are *Ready*. But you that have served the Lord from your *Youth*, and have the comfortable Review of your past sincerity, in walking with God; you may rejoice upon any such *Summons*, that your *Race* is almost run; Your *welfare* will shortly be accomplished; you have but a few steps more of your pilgrimage to make; a few Temptations more to resist; a very little time longer of trial and conflict; before you shall receive the *End of your Faith and Hope*, and be for ever with the Lord. Should you not then, with such a warning, stir up the Grace of God, quicken holy Desires, strengthen Faith, and exercise it about the Invisible World, and solemnly resign your selves into the Arms of the Redeemer?

4. Because this was the place that *Judas knew of*, were he might find our Lord, and betray him; Let us take notice of
Christ's

Christ's willingness, and Resolvedness to suffer Death, and what an Obligation it lays upon us of Love and Gratitude to this Merciful Saviour. This I shall a little urge, as suitable to the past Solemnity of this day to make us Thankful, who have been Partakers of the Memorials of his dying Love, in the Sacrament of the Supper.

He was free and voluntary in suffering. He went to the place which Judas knew of, though he knew Judas would come, and betray him. He freely offered himself in the Council of God, to undertake our Redemption; He voluntarily quitted his Fathers Bosom in the fulness of Time, to assume our Nature, and therein suffer and die. He was not forced into a State of Poverty and Humiliation; but for our sakes became poor, that we through his poverty might become rich. The necessity of his Death arose from his own holy will, his free Act and Undertaking; which doth not lessen his Willingness, but heighten the Obligation of it. It had been Injustice to punish an Innocent, who was unwilling to suffer in the place of a Criminal; But he gave himself a Sacrifice of a sweet smelling Odour unto God for us. He was not driven by force and violence, as the legal Sacrifices unto the Altar;

Altar ; But, he comes to the Door of the Tabernacle, he enters into this Garden that Judas knew of. He endeavours not to go out of the way, to escape their Malice, but chuses a place that the Traytor was acquainted with. He had a Baptism to be Baptized with, and he longed for its Accomplishment. He walked forth of his own Accord, over the Brook Cedron, with his Disciples, into this Garden, where he knew he should be taken : And when they came to take him , he permits Judas to kiss him, which was the sign he had given them to distinguish the Person ; He twice tells the Officers, That he was He whom they sought for. He would not suffer an Apostle to use a Sword in his Defence, though he could have commanded Legions of Angels for his Guard. He proves, that he might have escaped if he would, for he speaks but a mild word, saying, I am he, and they all fall to the ground, as if he had come to apprehend them, and not they him. After this, he would not work a Miracle to gratifie the Curiosity of Herod, and make him his Friend, in order to his Deliverance. Yea, he was silent under all the Accusations of the False Witnesses, and afterward bore his own Cross, as far as he was able, towards the place of Execution ; And then

then he poured out his Soul unto Death, and rendred up his Spirit to his Father, saying, *It is finished, It is finished.*

And that last Circumstance is very considerable to prove his Willingness: For we read, that *when they came to break his bones, and found him dead,* which prevented the breaking of his Bones, and accomplished the Prophecy concerning him, which says, *A bone of him shall not be broken,* they wondered he was dead so quickly; *So quickly indeed,* when immediately before he gave up the Ghost, *he cried with a loud Voice;* Which sufficiently declared, that no man took away his Life, but that he voluntarily laid it down: For having cryed with a *loud Voice,* and thereby given sufficient Proof, that his strength was not gone, that his Spirits were not exhausted, but he might have continued longer alive; he then *boxed his head,* in token of Reverence to his Father, *and gave up the Ghost:* which was a Circumstance so considerable, that a Centurion, who stood by observing it, was thereupon *converted,* and gave God the Glory.

But it may be objected, though his coming into *this Garden* might be a Proof of his Willingness, yet what passed there, seems to intimate the contrary; why else does he pray so earnestly, *that the Cup might*

might pass from him, if he was willing to drink it?

I answer, That even in the Time of his Agony, when he seemed most Unwilling, as *Man*, even when he prayed, that the Cup might pass from him, yet was he still willing, as *Mediator*. The Text says, he began to be exceeding sorrowful, and sore amazed, saying, *My Soul is exceeding sorrowful, even unto death.* The Original words are very emphatical, to express Sadness, and Fear, and such Affections of the *Soul*; *His Soul*, not *his Body*; nor his *Soul* with Sympathy cnyly with his *Body*: For he was here alone in the Garden, crucified, as it were, without a Cross. *His Body* here suffered by reason of *his Soul*. The whole Nature of *Man* had sinned, and the *Soul* being the Principal in the commission of Sin, the Redeemer, who was to expiate sin, suffered in *his Soul*; *My Soul is exceeding sorrowful, even to death*; Insomuch that Clods of Blood dropt from him, though there was no visible hand to strike him: Which makes him pray and cry in such a manner to his Father for the passing away of the Cup, *Father, if it be possible, let this Cup pass from me*? *Father, save me from this hour!* Oh what Pain, what Fear, what Horror, what dismal Apprehensions, and cruel Sufferings, must force such words of Com:

complaint from such an Heart as his ! But, no wonder his Cries were so strong, his Prayers so earnest, his Complaints so loud, and the Comfort of an Angel not sufficient for his support ; when the greatness of his *Agony*, and the extream *Sufferings of his Soul* are above *our thoughts* to conceive, who understand so little of the evil of *sin*, and the vengeance due to it, so little of the *Terror of the Lord*, and the Power of his Wrath as a Righteous Avenger.

However there is *a great difference* between what Christ suffered, and what *the Damned in Hell* suffer. For they hate God , and Holiness , and are hated of him, and forsaken by his Holy Spirit , and are under the power of sin, and are tormented by the Conscience of their Personal Guilt. But what Christ suffer'd was for us, and he was still in the Love of God, and continued to love him, &c.

Let us consider him encompassed with Grief, and seized by sorrow, appaled with Fear, lying prostrate on his Face on the ground, deprecating that Cup of vengeance, which the Justice of God had mingled, saying, *Father , if it be possible let this Cup pass from me !*

He Prays again, a second time, in the
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same place, to the same purpose, *Abba Father, if it be possible, let this Cup pass.* He adores his Majesty, he owns his Omnipotence, he takes hold of his Power, he pleads his filial Relation, with all imaginable earnestness, submission, and importunity; *Father, if it be possible, and with thee all things are possible:* *Abba Father, Holy Father, let this Cup pass from me;* And then he groans, and sweats, and his sweat was as it were great drops of blood falling to the ground.

He prays again, the third time, using, in effect, the same words; as if nothing else would, yet his Importunity might, prevail for the removal of the Cup. And yet notwithstanding all this, he was then Willing; All the struglings of his Innocent Nature issued in this, That the Will of God should be done, and his Glory be accomplished. *Holy Father, glorifie thy self; Not my will but thine be done. It was for this end I came into the World, for this end I came unto this hour.* The desire of his Humane Soul submits, and yields to the determination, and Will of his Father. And therefore those words, *if it be possible,* must be explained by those other, *If thou wilt,* if it be most for thy Glory; of a possibility in respect of the Divine Will, and Glory, rather

rather than of the *Divine Power*. And having *two Natures*, he must needs have *two Wills*, he could not else be the true *Son of God*, and *true Man*. He desires to decline his *Sufferings as a Man*, for so they were against *Nature*; But as they were the means, to reconcile us to *God*, he is willing, *as Redeemer*, to undergo them. We may abhor a *Medicine* as bitter, and yet resolve to take it as wholesome. So that after all the reluctance of his *Humane Nature*, he was still willing; and his entring into *this Garden*, when he knew that *Judas* was acquainted with the place, and would find him there, and betray him, is a proof of it.

6. Our Saviour's *Custom* to retire to this *Garden*, *He was wont to resort thither with his Disciples*. This *Garden of Gethsemane* was on the side of the *Mount of Olives*, and that we are told was at the distance of a *Sabbath-days Journey* from *Jerusalem*, Act. I. 12. If we reckon from the foot of the Mountain, or the nearest part of it unto the City, it is thought to be about five or six furlongs, or two thousand cubits, or half yards, computing by that cubit, after which the *Tiberuacle* and all things about it .

measured. And it is most probable, that the People in the *Wilderness* were to keep from the *Tabernacle*, at the distance of *two thousand Cubits*; And, on that account, this distance is supposed the measure of *a Sabbath-days Journey*, when they went to the *Ark* to *Worship*. It is an ordinary Tradition among the *Jews*, That it was not lawful on their *Sabbaths* to walk above two thousand cubits, which seems to be founded on that Text, *Josh.* 3. 4. where the People are commanded in their March after the *Ark*, and on either side of it, to *keep at the distance of two thousand cubits*; and when they encamped, did usually pitch their *Tents* at that distance from the *Ark*: And so the Custom arose of travelling but 2000 cubits on their *Sabbath-days*, which is reckon'd *not above half a mile*. It may be, for this reason, the *Holy Ghost* measures the distance between *Jerusalem*, and the *Mount of Olives*, by a *Sabbath-days Journey*, and not by so many Furlongs; Because, in fair Weather, many devout *Jews* were wont to retire thither for *Meditation*, after the *Publick Worship* was over. From hence let me make two *Reflections* for our own practice, and so conclude.

i. Since

I. Since our Lord was wont to retire from *Jerusalem* to the *Mount of Olives* for *Meditation* and *Prayer*; Let me hence take occasion to press these Duties. It is certainly one of the best Evidences of an Upright Christian, to be serious in this secret work. It is of mighty advantage to our growth in Grace, to the Evidence, and Comfort of it; And he deserves not the Name of a Serious Christian, who can pass whole days and weeks contentedly without Meditation and secret Prayer. Our stedfastness in the ways of God, and our daily walk in holy Security and Peace, is manifestly assisted by it. Such a course cannot consist with regarding and indulging deliberately any known sin. This will be a good Argument of our Integrity before God, this constant intercourse and Communion between God and us; These frequent visits to Heaven will be so, conversing with God, and pouring out our hearts before him in Secret, retiring, as it were, to the other World, so as no temptation of Applause, or Reputation from Men, can be thought to byas or mislead us; when no eye sees us, but the great searcher of hearts; when no ear hears us but that of our Invisible Judge;

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when

when no hand can reward us, but the Omnipresent Lord, our Father and our Redeemer in Heaven, who *sees in secret*, and *will reward us openly*. You have been often told, That the Conscientious performance of Secret prayer, will make you leave sinning, or a Course of sin will make you desist daily serious praying.

2. I infer from this example of our Lord, That after the participation of solemn Ordinances, especially on the Lord's-day, it is very fit and useful for Christians, to retire by themselves, to spend some time alone, in Meditation and prayer; To call your selves to an Account, to reflect on your wayes, and frame, to make a trial of your State, and Temper; to observe your Spirits, how they have been influenced, or not, by the Divine Spirit, in the Solemn Duties of Worship; to humble your selves before God for the sins you are convinced of, such especially as other Men cannot charge you with, but God and Conscience know you are guilty of: To thank God for his numberless Mercies, to beg the suitable supplies of his Grace, and whatever Blessings you stand in need of, for you and yours. This is the right improvement of Sabbaths, and Sacraments, and such seasons of

of Mercy, as God is pleased to continue to us, in order to Eternal Life : And without something of this kind, tho you frequent the Publick Assemblies, *and sit before him as his People*, you do but mock God, and trifle with Heaven, while you pretend to Religion, and assume the Name of *Christians*: You act a Scene, and a Part, and *have only a Form of Godliness*, but must expect to pay dear for your Solemn Hopocrisie.

Let me therefore Advise you to *three things*, in your Retirement, after the Publick Worship, and Solemn Ordinances of Christ, *as the End, and Reason*, for which I will press it. 1, That you retire in order to *the confession of Sin*, and the Exercise of *Repentance*. That when you have finished the publick work of a Sabbath, or come from any special Ordinance of the Gospel, by after Meditation, you would reflect upon your selves, and take notice of your Defects, and Failings, Discomposures, and Distempers of Mind ; What unsuitableness of Spirit there has been to heavenly Mysteries, or what unprepared Addresses we have made to the Majesty of Heaven and Earth, the roving of our Fancies, the vanity of our Thoughts &c.

We should humble our selves on such Occasions, That we attended with no more Reverence and Diligence to the Word of God; That we did not receive the *Truth* in the Love of it; That it was not mixed with Faith; That we did not make particular, and close application of it to our selves; That our Hearts were not lift up in the ways of the Lord, and our Souls under an awe of God in Prayer, with becoming Affections, and suitable Exercise of Grace, under the influence of the Divine Spirit, and in the Name of the Mediator. That we approached the *Table of the Lord*, with no more Examination of our Hearts and Ways, before we came, with no more Repentance for our past Guilt, no more hungering after the Bread of Life, no more spiritual Thirst for the Fountain of Living Waters. That we beheld the *Memorials of a broken, bleeding Saviour*, with no more Contrition, and Brokennels of Heart; That we received the Seals of his dying Love with no more raised Affection; That we remembered the Agonies of his Soul, with no more correspondent Impressions upon our own: In a word, we may lament (for the most part I fear we may) after such Ordinances, that our Spirits were but in a common frame, our Repentance so partial, our Love so cold,

cold, our Faith so weak, our Hope so low,
Desires so faint, Charity so narrow, Thank-
fulness and Joy so little, in the Participati-
on of such Glorious Mysteries, in conver-
sing with such adorable Objects, under the
Offers of such rich Grace, under the loud
Calls to such manifest Duty, under the
Assurances and Expectations of such great
and blessed things, as the Word and Sa-
craments propose and Seal.

2. Another Reason, and Ground of
this Retirement, is in order to *Petition* and
Intercession, for needful Mercy to our selves
and others. Have we been convinced of
any Duty we had formerly neglected? Shall
not the Reflection on it excite us to
beg Wisdom and Strength to perform that
Duty? Has any sin been called to remem-
brance, by the preaching of the Word? Should
we not beg Forgiveness, and Grace
to leave and forsake it, as the best Testi-
mony of our Repentance? Have we
joyned in Prayer and Supplication with
others for the greatest Blessings, and are
sensible we are undone if God deny us;
and shall we not beg the same things again
in secret? Have we renewed our Vows,
and entered into fresh Obligations to be
the Lords; and shall we not beg that God
would heal our past back slidings, and

confirm our holy Resolutions, That having sworn, we may perform it, that we will keep his righteous Judgments?

You therefore, who have this Day been at the Table of the Lord, let me beseech you, in a special manner, to retire when you come home, and think of these things, that you may wrestle with God in secret for a further blessing. O, what can he deny you, when he hath given you his Son, and sealed that Gift in so solemn a manner? Go therefore, and represent to him all your Necessities and Wants, all your Griefs, and Groans, and Complaints, and Fears, and secret Desires. Pray earnestly for your selves, your Families and Relatives, for your Ministers and Fellow Christians, for all that have communicated this day with you, and in other Assemblies; and for all that desired to do so, that were providentially hindered; for all your Brethren, for all the Churches of Christ throughout the World, especially for those in this Nation; for those in others, which are oppressed by the Tyranny of the Sons of Violence, for all actual Believers, for all those for whom Christ died, for your Friends and Enemies, for the whole World.

3. Retire in secret to express your *Gratitude and Thanksgivings to God*, for Mercies received, and hoped for. Thank him for the Liberty of his Sanctuary, for Publick Assemblies of Social Worship, for Sab-baths, and Sacraments, and the Ministry of the Gospel, considering how the Case now is with our Brethren, and Neighbours in other places: Thank him for another Opportunity, for the *Communion of the Body and Blood of Christ*, and for so much health as to be able to partake of such a Priviledge in a publick Solemnity. But above all, as the Foundation of all the rest, for that inestimable Blessing of Divine Love, the *Gift of his Son*, for the inexpressible Love of Christ, in giving himself for us Sinners, and Enemies, and while we were so.

Thank him for the Means of Grace, and the Hopes of Glory, for any good Hope through Grace, of present Pardon, and Everlasting Communion with God in Heaven; for the Offer of Forgiveness by a Covenant of Grace, for the Promise of Eternal Life by Christ, purchased by his Blood, confirmed by the Word and Oath of God, who cannot lye, witnessed to many ways by the Holy Spirit, made sure by the Everlasting Covenant, and that sealed by *Baptism*, and by the *Sacrament of the Lord's Supper*.

Yea,

Yea, let us thank him for another such
solemn Occasion, of paying Homage to a
Crucified Christ, and of holy Fellowship
with the Father, and the Son, by the Spi-
rit, which this day has been afforded us.
Praise him for any Assistance of his Grace,
in the actual Celebration, and for any
help in our preparatory Work; for reviv-
ing any of our Convictions, awakening
our Repentance, strengthening our Faith,
animating our Hope, quickening our
zeal, exercising and increasing our Love
to Christ, clearing our Adoption, dispel-
ling our Doubts, scattering our Fears, warm-
ing and filling our Desires. Let our Souls,
and all within us bless him, for any Beams
of his Heavenly Light, for any Glympse of
his reconciled Countenance, for any token
of his Love to us, any expression and ex-
ercise of our own to him.

Let us thank him for what he hath gi-
ven us, and sealed to us, and promised to
give us; for what we have already recei-
ved, as the first Fruits; and the Earnest,
and the Pledge of a great deal more.

We may Express our Gratitude and
Joy, to some such Purpose, as this, (a)
which follows;

(a) almost in the words of Mr. Baxter.

O my gracious God, thou hast surpris'd all humane Comprehension in thy Love! Is this thy usage of unworthy Prodigals! I feared lest thy wrath, as a consuming Fire, would have devour'd such a Guilty Soul; but while I condemn'd my self, thou hast forgiven, and justified me; and surpriz'd me with the sweet Embracements of thy Love. I see now thy thoughts are above our thoughts and thy ways above our ways, and thy Love above the Love of man, even more then the Heavens are above the Earth: with how dear a Price hast thou redeem'd a Wretch that deserves thy Everlasting Vengeance! With how precious and sweet a Feast hast thou entertain'd me, who deserved to be cast out with the workers of Iniquity! Shall I evermore slight such Love as this? Shall it not overcome my Rebelliousness, and melt my cold and hardn'd heart? Angels are admiring these Miracles of Love and shall not I admire them? Their Love to us doth cause 'em to Rejoyce, while they stand by, and see our Heavenly Feast; and should it not be sweeter to us that are the Guests who feed upon it? O my God, how dearly hast thou Purchased my Love! how strangely hast thou deserv'd and Sought it? nothing is so much my grief and shame as that I can answer it with no more fervent and fruitful Love. Oh what an addition would it be to all this precious Mercy, if this Love poured out might draw forth mine,

mine, and my soul might flame by approaching unto these thy flames ? and that Love drawn out by the sense of Love might be all my Life ? O that I could love thee, as much as I would Love thee ! yea as much as thou woulst have me love thee ! but this is too great an Happiness for Earth : Thou hast shew'd me the place where I may attaine it. My Love is there in full Possession, who hath left me these pledges, till he come and fetch us to himself, and feast us there in our Masters joy. O Blessed Place ! O Blessed Company, that see his G'ory, and are filled with the streams of those Rivers of Consolation ! yea happy we, whom thou hast called from our dark and miserable State, and made us Heirs of that Felicity, and Passengers to it, and Expectants of it, under the Conduct of so sure a Guide ? O then we shall love thee, without these sinfull pauses and defects, in another measure and another manner than now we do. Till then my God, I am devoted to thee ; by Right and Covenant I am thine ! My soul bears witness against my self, that my defects of love have no Excuse : Thou deservest all, if I had all the love in Heaven and Earth to give thee. What hath this vaine world to do with my Affections ? what is there in all the sufferings, that man can lay upon me, that I should not joyfully accept them, for his sake that hath redeem'd me from Hell, by such match-

matchless voluntary sufferings? Lord seeing thou so regardest so vile a Worm, my Heart, my Tongue, my Hand confess that I am wholly Thine. O let me live to none but thee, thy service, and thy Saints on Earth! O let me no more return unto Iniquity: nor venture on that sin, which kill'd my Lord? And now thou hast chosen so low a dwelling, O be not a Stranger to the heart thou hast so freely chosen! O make it the daily Residence of thy Spirit! Quicken it by thy Grace, adorn it with thy Gifts, employ it in thy love, refresh it with thy joys, and the light of thy Countenance? and destroy this Carnality, selfishness, and unbelief! and let the world see, that God will make a Palace of the lowe't Heart, when he-chuseth it for the place of his own abode.

To conclude, Did we thus retire at the close of every Lords day, after the Participation of solemn Ordinances, to renew our Repentance, to beg needful Mercies, to offer the sacrifices of Praise and Thanksgivings, for the Blessings we have and hope for; the Advantages of such a Course would be so many, and so considerable; the Consequences would be so comfortable to our own Souls, and so beneficial unto others; it would be so influential to exercise, and increase our Grace, to promote our

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Affurance, to secure our Establishment and Perseverance, to render us useful in the World, for the Honour of Christ and his Gospel, and the credit of our holy Profession ; That it surpasses the possibility of an exact Description, and reserves its full Discovery to be the reward of Experience.

Blessed be God for Jesus Christ.

The

The Third Discourse,
 Concerning
SPIRITUAL WASHING,
The Nature, Means and Evi-
dences of it.
Before the Lord's Supper.

I COR. VI. 11.

And such were some of you, but you are Washed, but ye are Sanctified, but ye are Justified, in the Name of the Lord Jesus, and by the Spirit of our God.

OUR Lord's condescension to wash the Feet of his Disciples, and the discourse between Him and the Apostle Peter upon that occasion, contains many things very observable and Instructive unto all Christians. S. Peter is astonish'd at his Master's

er's Proposal to wash his feet : he wonders he should ever design or attempt so low a service, He cries out as a man amazed 13. *John 6.* *Lord doest thou wash my Feet?* words that favor of humble respect. an i Reverence unto Christ: and had he proceeded no farther, it had been very commendable, for these expressions seem to proceed from a true sence of his owne unworthiness, considering both himselfe, and our blessed Lord, and the meanness and inferiority of the action, which he offered to do toward him. Unto which our Lord Replys. *What I do thou knowest not now, but thou shalt know hereafter.* i. e. when the Spirit shall be more abundantly pour'd out. as it was upon his Ascention into Heaven. But Peter is not satisfied with this, but peremptorily refuses to submitt to an order which he did not yet understand the Reason of, and therefore replies againe, *Thou shalt not wash my Feet.* or far be it from me, that thou shouldst wash my feet.

This gave occasion for that severe Rebuke and Threatning, which went to his very heart in those words of Christ, *If I wash thee not, thou hast no part in me,* no Intrest in me, no communion with me. It cannot well be thought that the exten-

external washing, should be the *only* thing here meant, for Judas was partaker of that as well as the Rest ; and yet our Lord says, at the tenth verse, *ye are clean, but not all.* Upon this we find the Apostle Peter submitts to his Saviour, and instead of denying that he should wash his feet, he passionately cries out, *not my Feet only, but my hands and head too,* i. e. Lord wash me all over, *Hands, Head,* and *Feet*, the three most visible parts of the body for the whole : our Lord tells him, that was not necessary; for he that washeth, need not but to wash his feet, *verse 10.* as one that comes out of a *Bath*, may have contracted some Filth in walking out of it, and therefore needs *only* to have his feet washed ; alluding to the Custom* of the Jews, as to those who did officiate in the Temple, who after having been purified and Washed in the morning, as often as they came out, and returned againe, did only wash *their Feet*. Doubtless therefore the necessity of inward Purification and Holiness must be comprehended, as the import of this washing : The being sanctified in Soul, Body and Spirit, as necessary unto all that are accepted of God, and in a Covenant Relation with Christ : necessary to a saving interest in Him, and

* D. Lightfoot.

Com-

Communion with him. And such a Change as this some of the vilest, and worst of sinners have experienced, upon true Repentance and an unfeigned Faith. This the words I have read give us an account of. *And such were some of you &c.*

In the beginning of this Chapter, the Apostle reproves a very unwarrantable Practice among these Corinthians, to implead one another in matters of Right and Wrong, before the Heathen Tribunals ; which seems to blemish the Christian Profession, and contradicted the prescribed Rule of our Lord. *Matth. 18. 15.* they were also Injurious, and Unjust in their Carriage to their Brethren ; from which he Indeavours to deter them. 1. By that dreadful threatening, vers. 9. *Know you not, that the unrighteous shall not inherit the Kingdom of Heaven ?* And for the farther confirmation of it, enumerates several kinds of such Persons ; and bids them look well to it, and not deceive themselves (tho' one would hardly think that men should be deceived in so plain a case) as if their profession of Christianity would save them, while they lived in any such wickedness. *Be not deceived neither Fornicators, nor Idolaters, nor Adulterers in any, &c. shall inherit the Kingdom of God.* He

He then adds another argument in this Text, to diswade them from such an unchristian Behaviour, viz. from the mighty Change, that had been wrought upon several of them, by their Conversion to the Faith of Christ. *And such were some of you but ye are Washed, &c.*

The *Change* is represented by three several expressions : and the *Means* by which it was brought about is double viz. *In the name of our Lord Jesus, and by the Spirit of our God.*

I. The mighty *Change* which was wrought upon them by their Conversion to the Faith of Christ, in those words, *But ye are Washed, but ye are Sanctified, but ye are Justified*; some would consider these three expressions, as a regular Gradation, and make this *Washing* to signify the first Change by Regeneration, or the new Birth : and being *Sanctified*, to denote the further progress, measure and Degree of the spirit of Holiness : and being *Justified* follows, as that, which by a real change of Heart and Life is evidenced, and cleared, to the comfort of Believers. Others think we may consider this being *Washed* as the general Term comprehending the other two, *Sanctification*, and *Justification*. For we find that expression used in both senses

senses : for our deliverance from the Guilt of sin, by pardoning mercy ; and from the impurity and stain, the power, and filth of sin by renewing grace. David beggs to be *Washed* and made *Clean* in both respects 51. *Psalm 2. 7. 10.* And our Lord is said to have loved us, and *washed us from our sins*, in his owne blood ! *Rev. 1. 5.* Which comprehends both the forgiveness of sin, and the sanctifying influence of the spirit of Christ. Others think all the three terms *Washed*, *Sanctified*, and *Justified*, are here synonymous : as significant of the great Change, that is wrought by the renewing and converting grace of God ; and that *Justified* in this place is not to be taken in a *Forensick or Law fence ; but hath the same import with the other two expressions, *Washed*, and *sanctified*, so the expression 12. *Dan.* which we render *turn many to Righteousness*, in the Original is *Justifie many*.

So Sanctification they think may be comprehended under the term *Justified*, Rom. 8. 30. Or else one of the greatest Advantages we enjoy by Christ is not there enumerated. So herewhere

* Le Blank, *Theses theol. de usu & acceptatione vocis Justificandi &c.* p. 256. §. 6. 8. 9. Answered by Dr. O. of Justification. p. 179.

our *Justification* is ascribed to, *the holy Spirit*, whose office and work it is inwardly to renew and change us: and whereby those *Corinthians*, who were vile and impure before, are now qualified for the Kingdom of God, *Tit.* 3. 5.

6. 1. However I exclude not our being *washed* from the *guilt of sin*, as part of the *Sense* of this *Text*; but it is the other *Washing* by *Sanctification*, of which I would speak at this time.

2. You have the double means; whereby this is brought about. *In the Name of the Lord Jesus, and by the Spirit of our God, &c.* 1. *In the Name of the Lord Jesus, or by, and through the Name of the Lord Jesus Christ*, as the Greek *Particle* doth often signifie. For it is the same in the *Original*, in both Clauses. The first may as well be rendered, *By the Name of the Lord Jesus Christ*: as the other, *By the Spirit of our God*. The same Preposition being used in both. Referring the whole to *Sanctification*. In my present Discourse I shall not need to Assign Reasons, why the word *Justified* is put last, or search for the like Instances of an ἐπανάστασις, or ὑσέρχοις, tho such may be given, to vindicate the order of the Expressions; and why the *Name of Christ*, which especially refers to *Justi-*

Justification, should be mentioned before the Spirit of our God, which especially refers to *Sanctification*, which yet is named before our being *Justified*.

In the Name of the Lord Jesus Christ, or by his Name, may import, in the General, for the sake of Christ, upon the account of his Merit, and Mediation: and so we pray in the Name of Christ, and beg Mercy for his sake. But more distinctly, *the Name of Christ may be considered,*

1. In relation to his Office of Mediator, and the Sovereign Authority of it: he is *the Jesus, the Saviour*; this is *the Name, that is given him above every Name*, and so *in, by, or through the Name of Christ, does signify, through faith in him, as the only Mediator between God and Man.* In several like Expressions we must grant that *Faith must be supposed, when it is not expressed:* As when we are said to be *Baptiz'd in the Name of Christ, for the remission of sin*, Acts 2. 38. i. e. believing on his Name.

2. It may be considered in relation to the Truth of his Doctrine, and the Divine Authority of that Revelation, which he made from God to the World, upon

upon which his Name is engraven : As when we read of suffering for the Name of Christ, i. e. for owning the profession of the Christian Religion. To this purpose our Sanctification is said to be by the belief of the Truth, John 15.3.17. chap. 17. 1 Pet. 1. 22. 2 Thes. 2. 13. Ye are clean through the word that I have spoken to you, sayes our blessed Lord. And in his Mediatorial Prayer to the Father, Sanctifie them by thy truth, thy word is truth. Accordingly we find Sanctification is ascribed unto Faith in Christ, as the true Messiah, or a sound Belief of the Revelation he hath made, Act. 15. 9. Purifying the heart by Faith. So that we are washed, and sanctified, through the Name of our Lord Jesus Christ, or by Christ known, and believed on, as one means of it, and by the Efficiency of the Spirit of God, as the other ; wh ch I shall afterwards speak of. In the Name of the Lord Jesus, and by the Spirit of our God.

In discoursing of these words I shall therefore, First, Give some brief account of the Nature of this Change, here exprest by being Washed, Sanctified and Justified. Secondly, Of the two great Means, whereby it is brought about, the Name of the Lord Jesus, and the Spirit of our God. Thirdly, Make some Improvement, by

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Application : especially to assist you, in examining your selves, in order to *the Lord's Table* ; that we may know, whether we are in the number of such, upon whom this Change is passed. Whether we are *Washed*, *Sanctified*, and *Justified*, in the Name of the Lord Jesus Christ, and by the Spirit of our God.

1. Concerning the nature of this *Change*. It is evident, that the defiling nature of Sin is here supposed : there could not otherwise be any need of *Washing*. And we find it represented in Scripture by *Spots*, and *Blemishes*, by *Mire* and *Vomit* by the *Blood* and *Pollution* of a *New-born Child*, by the most filthy dung and *Excrements*, and whatsoever is reckoned the most *vile* and *abominable*. Therefore whatsoever Excellencies and *Ornaments*, whatsoever *Privileges* and *Advantages*, an *Unsanctified Person* may partake of, to recommend him to the eyes of the World, he is yet a *Vile Person*, loathed and abominable in the sight of God.

2. Consider, that by Nature we are All as an *Unclean thing*. *That which is born of the Flesh, is Flesh*; and, *Who can bring a clean thing out of an unclean*, John

3. 6. Rom. 3. 10. Job 14. 4. All the Purifications and Washings under the Law, did suppose our inward Defilement, and represent our need of Cleansing.

Whatever was enjoyned by the Mosaick Institution of this kind (which we find was very strictly charged, and earnestly prest, and indispensably required, and the neglect of it most severely punished:) yet did but signifie and represent this: Which proves our Sanctification necessary; Tit. 3. 5. *He saved us by the washing of Regeneration, and by the renewing of the Holy Ghost.* All Men are Defiled, and Unclean by Nature, and need to be Washed.

3. We are all over Unclean , from the Crown of the Head, to the Sole of the Foot; Universally diseased and polluted, and so need to be Sanctified in Soul, Body, and Spirit, Ephes. 5. 26. 1 Thes. 5. 23. Isa 1. 6. we read of the filthiness of the Flesh and Spirit, from which we are to be cleansed , 2 Cor. 7. 1. All the Powers of the Soul, and all the Members of the Body are tainted ; Heart and Hand must be Cleansed; the inward and outward Man Sanctified. *Cleanse your hands ye sinners, and purifie your hearts ye double minded,* Jam. 4. 8.

4. The Change therefore by Sanctification, must be Universal, *in heart and life*. By the knowledge of God, and affection to him (of whom we were Ignorant , and to whom before we were Disaffected) by the Image of God recovered ; by participation of the Divine Nature, and Life ; by the Law of God written on the Heart, and expressed in the Conversation. Holiness and Love to God must be the frame and temper of our Souls ; so that the Actions of it become easie, pleasant, and delightful. *The Old Man must be put off, the New put on* *Old things be done away, and all things become new.* New Principles, new Ends, new Motives, new Rules, new Comforts, which will make an unspeakable difference between this Change, and that Negative Religion, and common Honesty, which many may pretend to, who are strangers to Regeneration. There were many Philosophers and Sophists among these Corinthians, who boasted of Purity and Reformation, which came unexpressibly short of this Sanctification which I am now speaking of, as owing to some other cause than the Spirit of Christ, unto whom the production, continuance, and progress of this Sanctification, is alone to be ascribed.

5. It may farther be considered in its Beginning, or Progress, or Consummation. As begun by the Spirit of Life and Power from Christ; as maintained and carried on, by a continual influence from the same Spirit, and the diligent use of God's appointed means. Whereby the Lineaments of the Divine Nature are rendered more clear, holy impressions more powerful, and efficacious; Whereby we go from strength to strength, and are enabled to perfect holiness in the fear of God; pressing on towards perfection, to the fulness of the stature of the Man Christ Jesus, till it be consummate in Heaven: when, by seeing Christ as he is, we shall be made like him, and be presented to the Father without spot or wrinkle, or any such thing.

6. For the sake of those who intend to come to the Lord's Table, let me add, That such Washing and Sanctification is requisite to our Communion with Christ in the special Ordinances of the Gospel, particularly that of the Lord's Supper. This is intimated by our Lord in the 13th of John, v. 7, 8. in his words to Peter, *If I wash thee not, thou hast no part with me.* It must have a Spiritual meaning,

meaning, because notwithstanding the external Washing, Christ says, *All of them were not clean.* And soon after this, he instituted his Supper, to the due participation whereof, it is necessary we be Washed and Sanctified. For we cannot otherwise have a Right to the Benefits purchased by his Blood, which are Sealed to us in that Ordinance; and we can have no Communion with him there, till partakers of the Spirit of Christ. Unless we are Sanctified by that Spirit, we have no interest in him, no Right to his Supper, and so we can have no Communion with him: if we are not cleansed from our Filthiness, if we have spots upon us that are not the spots of God's Children, unto whom this Feast doth particularly belong. And therefore I may say, as Peter to Simon Magus, *Thou hast neither part nor lot in this matter, for thy heart is not right with God,* neither can it be, if this Change do not precede. The Enquiry therefore is highly seasonable, whether we are thus Washed, and Sanctified, or not? But before I give the Characters of such Persons, it will be expected, I should speak somewhat concerning the double means of this Change, *In the Name of our Lord Jesus Christ, and by the Spirit of our God.*

II. The

II. The double *Means* of this Change,
by the Name of the Lord Jesus, and by
the Spirit of our God.

First. We are Purified, and Washed,
By the Name of the Lord Jesus Christ, or by
Faith in him.

To this purpose, Consider,

First. That all the Arguments laid down in Scripture, to press Sanctification and Holiness of Heart and Life, have influence and force according to our *Faith*. The Arguments from God, from Christ, from our selves, from the Divine Nature, from the Example and Life of Christ, from his redeeming Grace, and dying Love, from his precious Promises, &c. They all depend upon our *Faith*; and have no force, or power, any further than we believe in Christ, and heartily embrace the Gospel-Revelation.

Secondly. It is *by the Name of Christ*, or by *Faith in him*, that we are Sanctified, because in order to our Sanctification, Christ is to be eyed, and improved several wayes.

First. The Blood of Christ must be eyed in order to our Sanctification. Our Faith must be employed upon a Crucified Saviour. As his Blood is able to cleanse us from all sins. *Who loved us and washed us from our sins, in his own Blood; Who gave himself for us that he might sanctify and cleanse us, by the washing of Water by the Word,* Rev. 1. 5. Ephes. 5. 25. For, as the Apostle argues, from the taking away of Ceremonial Uncleanness by the Legal Purifications; *If the Blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, availed to the purifying of the Flesh, how much more shall the Blood of Christ, who by the Eternal Spirit offered up himself to God, purge our Consciences from dead Works,* Heb. 9. 13. Accordingly we find, *The Sanctification of the Spirit, connected with the sprinkling of the Blood of Jesus, or, as the purchase of his Blood,* 1 Pet. 1. 2.

Secondly. Faith makes use of the Intercession of Christ, and his Prayer in Heaven, for this Effect. The whole fruit of the Death of Christ, whereof the Sanctifying Spirit is one Principal part, is given out by the Father upon the Intercession of Christ. What he merited on the Cross by his great Sacrifice, he prays in

in Heaven may be applyed to Particular Souls, as the fruit of it : and upon the account of the everlasting value of his Death, his Intercession founded on it, is always Prevalent.

Thirdly. His Promise and Covenant, whereby he hath engaged to cleanse us from all *Iniquity*, and to sprinkle clean Water upon us, *Ezek. 36. 25.* He hath promised his Blood shall be a *Fountain open for sin and uncleanness*, *Zach. 13. 1.* That Christ shall save us from our sins, and be exalted to give Repentance, and to turn us from our *Iniquities*, and bring us back to God, &c.

Fourthly. Hereupon our Faith must eye the *Spirit of Christ*, as the great Sanctifier of Souls, and the Author of all our Purity. This great Benefit, which is promised in the Word, purchas'd by Christ upon his Cross, and bestowed, granted, and given out upon his Intercession, is applyed by the Efficiency of the Eternal Spirit. He Sanctifies our Hearts and Natures, and continually vouchsafes holy Influences of Light, and Life, and Power, answerable to the Duties, Difficulties, and Necessities of particular Souls, in every Age and Place of the

the World. This brings me to consider the other means of our Sanctification, viz.

Secondly. By the Spirit of our God : And that he doth two ways; First, By removing our Defilement and Pollution, and Secondly, As the Author of Actual Grace and Holiness. First, by the removing our defilement and pollution; and accordingly he is promised sometimes as a Refiners Fire, and Fullers Soap, Mal. 3. 2. and sometimes under the notion of Water, Isa. 4.4. Because all things under the Law, were purged from their Typical Uncleanliness, either by Fire, or Water. What would abide the Fire, was to be Purified by Fire : and what would not, was to be Cleansed by Water. Numb. 3. 23. And here I might consider a Three-fold Defilement, wherewith we are chargable. First, That of our Nature, by Original Sin. Secondly, That which is contracted by Actual Sin. Thirdly. The Pollution and Defilement that cleaves to our best Duties. So far as we are delivered from our Pollution, as to either of these, The Holy Ghost, in the virtue of the Blood of Christ, is the Author of it.

Secondly. We may consider the Holy Spirit, as the Author of Positive Holiness,

ness, and Grace in the Soul; and shew,
 First, How he convinceth us of our need
 of it:

Secondly, That he enables us to pray for
 it.

Thirdly, To beleive the Value and Ver-
 tue of the Blood of Christ, as able to procure
 it.

Fourthly, How he makes use of the
 Word, as the ordinary means of our San-
 ctification.

And Fifthly, Sometimes enables us to
 improve Afflictions, to promote the influence
 and efficacy of the Word, to this purpose.

APPICATION.

First, From the consideration of what
 thele *Corinthians were before this Change*,
 we learn, that some of the Worst and Vi-
 lest of sinners may be call'd, and sanctifi-
 ed, and find Mercy with God: *Such were*
some of you, such Idolaters, such Drunk-
 ards, such Extortioners, such Adulterers,
 &c. *Tαῦτα, such things, such sins,* were
 some of *you*, to express the heighth of
 their Wickedness. Sins of a Crimson and
 Scarlet Die may be cleansed and forgiven.
 The most polluted sinner may be purified
 by the Blood of Christ. The most loath-
 some Diseases may be healed by our hea-
 venly

venly Physician. The most unpolished Stones may be framed by the Spirit, for a spiritual Building ; a *Manasses*, a *Mary Magdalen*, may be changed and justified ; God will hereby magnifie the *Truth*, and *Authority of his Word*, and the Power of his Spirit : He will hereby bear Testimony to the Freeness of his Love, and the Riches of his Grace. He will hereby hearten and encourage the greatest Offenders to hope for pardon, upon Repentance, *Isaiah 55. 7.* *Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and turn to the Lord, and he will abundantly pardon him.* He will hereby encourage Ministers in their Work, though among a dissolute, and perverse People : For we preach in *Hope*, that if the vilest of Men can but so far break the Snare of the Devil, as to hear the Word, we preach to them in hope of success. We know not whose Hearts God will touch. It may be the most Unlikely Person in the whole Assembly shall feel the Power of the Word.

Secondly, What Love and Thankfulness do we owe to Christ ? And how should we Admire and Praise him, for his *Blood and Spirit*, unto which we owe this great *Blessing of Sanctification* ? That there is a *Fountain opened for Sin and Unclean-*

cleaness, for the Men of Judah, and the Inhabitants of Jerusalem : for all Sorts and degrees of Persons, and kinds of Sins. That His Blood cleanseth from all sins : Not only did so formerly, but does so still.

Thirdly, Learn where to go for this Benefit even to Jesus Christ. Beg to be Sanctified through the Merits of his Death, and the Influence of his Spirit ; endeavour to be sensible of thy Filthiness, and cry out, Unclean, unclean : Lord, wash me thoroughly from my sins, and purge me from all my pollutions. Apply the Word of God, and especially the Promises of the Gospel, in order to thy being cleansed from all the Filthiness both of Flesh and Spirit, 2 Cor. 7. 1.

Fourthly, What a Difference doth the Grace of God make upon the Hearts and Souls of Men, from what they were, and what others are. You were some of the most Abominable Sinners ; but ye are washed : You were carnal, but you are spiritual ; you were proud, but now are humble ; you were Darkness, but now are Light ; You were earthly and sensual, but now are heavenly ; You did wallow in all manner of Impurities, but now are Holy.

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Holy: You were sick, but now are healed: You were defiled, but now are cleansed: You were at Enmity with God, and Haters of him, but now you love him; and his love is shed abroad in your hearts: You did love and delight in Sin, and Sinners, you now disaffect and loath it, and them; and are ashamed to think of those things, wherein you once took pleasure. Such were some of you, but you are washed. You were careless and vain, and wordly as others, but are now a selected, chosen, peculiar people, zealous of good works. You could before live without Prayer in your Closets and Families, for many Weeks, but now dare not live a day without it. You were glad when the Sabbaths were over, and the Seasons of holy Worship gone, but now you are as glad when they approach, and think with pleasure before-hand that they do so, &c. &c. On the mighty Difference that the Grace of God hath made, between what you were, and what you now are: What manner of thankful Rejoycing in God, have such cause for, as are thus washed? But this will lead me to the Principal Use, viz.

Fifthly. To Examine and Enquire, whether we are in the Number of such. Whether any such Change of Heart and

Of Spiritual Washing. Friend Life, any such cleansing from the filthiness of Flesh and Spirit, hath been experienced by us. To assist you a little to understand this, Consider, First. What have you ever experienced, and known of any humbling Convictions of your owne Pollution, and Defilement by sin? How loathsome to God sin hath made you: How odious and abominable to God's **Holy Eye**? Have you been made to Loath and abhor yourselves, as in dust and ashes, before God? trembling before his Holyness, and Majesty, who hateth your sins with a perfect hatred? being covered with shame and Confusion of face, to think of your owne vileness? That your Hearts are so disaffected to him, the Author of your Being, and the Fountain of your Felicity: That you have so often affronted, and provoked him to Anger, by violating his Authority: That you have Lived so long as *without him in the World*: and would be content to live such a stranger to the God, that made it and you. That your corrupt Inclinations, contrary to his **Holy Nature, Image, and Law**, so long remain'd uncured? That you have gratified those Inclinations so often, for so many years, &c. Have you thereupon been heartily desirous to be purged,

ed, and cleansed, to be Sanctified, and renewed, to be delivered from the Power, and Pollution of sin, as well as from the Damning-Guilt of it? If you have known nothing of such kind of Convictions, you have no reason to conclude that you have been Washed.

Secondly. What is your practical Judgment concerning Holiness, and the Divine Image, and Life? and what Prevalency hath it with you? Do you esteem, and yeild conformity to the Image of God? Is Holiness accounted your Honour, your Glory, your Pleasure, as unspeakably preferable to all the Riches, and Pleasures, and Dignities of the World? Is this your fixed Judgment? and does it put you upon the diligent use of Gods appointed Means, to recover this Image, and to be made partaker of his Holiness? Does it make you watchful over your Hearts, and sensual Appetites, Passions, Words, and Wayes, so far as ordinarily to prevail against the Power of Worldliness, and sensuality? I do not ask, whether it keeps you from *every sin* but whether it prevail so far, that you regard no Iniquity in your Hearts. Is there no secret way of Wickedness you Indulge, and continue in? But you loath your selves in the Presence of God, and

and Mourn in secret for those sins, that none but God and Conscience can charge you with? and carefully watch, and Walk, as believing sin to be the greatest Evil? Is this your Habitual Frame, and ordinary Course? If it be thus, you are *Washed*, and *sanctified*.

Thirdly. Examine your selves, from what Motives, and upon what Principles, you abstain from those Sins, you are otherwise inclined and tempted to. Is it from the Fear of God, and Love to him? Is it from the awe of his Authority? and gratitude for the Innumerable Obligations you are under by his kindness and Grace? Is it because sin is hateful and displeasing to God, and Christ, as well as because of its miserable and destructive Consequences and Effects to you? Is it from an inward Ruling Principle, that makes the pleasing of God your daily and delightful Work?

Fourthly. How do you stand Affected to the Impurities, and *Sins of Other Men*? Are you grieved at the Dishonour of God, by the sins of others. Do you pity and pray for your sinful Neighbours, Relations, and Acquaintance? Especially when they fall into the same sins, than you

you your selves have formerly committed, and repented of. And therefore endeavour what you can to promote the Repentance, and Salvation of others, in your place and station ?

Fifthly. How are you Affected to Heart sins ? and to the Remainders of Impurity in your own souls ? If the Fountain be cleansed, and the Heart purified, the inward motions of sin will be abominable and hateful to you. Do you feel the Burden of the Body of sin and Death, and complain of it ? Do you walk humbly under the sense of your remaining Pollutions ? The more you are Washed, and the more Assurance you have of it, the more you will mourn for your remaining Uncleaness. *Ezek. 36. 25. 31.* *I will sprinkle clean water upon them, and they shall be clean : I will give them new Hearts, and new Spirits, and they shall remember their evil wayes, and doings, and loath themselves for all their Transgressions.*

Are you Diligent in the use of all Means, for further Purification of Hearts ? Is it the grief of your souls, that there is so much Filth yet remaining ; Do you not find, that you are not cleansed enough ? Do you not goe to Sermons and

and Sacraments, with this Desire and Design, and Hope, That you may be more Sanctified in Soul, Body, and Spirit. Do you not beg that all Proviciencies may be blessed, and improved to that Purpose? Can you not thank God for such Afflictions, as you hope have been serviceable to this end, &c.

Sixthly. How are you affected towards the Temptations, that would insnare you, and defile you again? He that is truly cleansed, will take care to keep himself Clean. If Conscience be not tender to make you watchful, and circumspect to avoid being defiled, it is a sign you were ever truly washed. If you can make as bold with Temptation as ever, and are not afraid of entring into it, and being overcome.

Seventhly. How are you Affected towards Christ, by whose Blood and Spirit we are Sanctified and cleansed? *He loved us, and washed us from our Sins in his own Blood:* And if he have applied it to you in particular, you cannot but adore, and Love him, and delight in Communion with him: Love him, and love his Image wherever you see it: Love him, and have the same Friends and Enemies

mies with him : Love him, and prize your part in Christ above all things in this World. And if you love him you will watch and observe his Carriage and Behaviour ; whether he smile or frown ; whether he be angry or pleased ; more than what all the World can say, or do, for you, or against you. If you are washed by Christ, it must needs be so.

And the sense of his redeeming Love, and pardoning mercy, and Sanctifying Grace, will so raise your Love to him, as to increase your hatred and detestation of sin. You will remember, and be confounded, and melted, and ashamed, and humbled for sin by the sense of his being pacified toward you, and having washed you in his Blood; For so is the Promise, 16. Ezek. 63. That thou mayest Remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God. The experience of Christians confirms it.

Eightly. How do you stand Affected as to your Company. Washed Persons will delight in clean Company. They that are the sheep of Christ, washed in the Blood of Jesus, cannot take delight in the Company of Swine. Nothing but necessity,

cessity, or the design and hope of doing them good, will bring you into such Company. You will not choose it, and take pleasure in it, as formerly ; or make such your Familiars.

Ninthly. I might add, that such will long for the *Perfection of Holiness*; when they shall be perfectly cleansed and purged from sin. It will be their dayly work to purifie themselves, as Christ is pure, by the hope of seeing him as he is, *1 John 3.3.* the thoughts of *Heaven*, as a state of *Perfect Purity*, in conformity to the Image of Christ, will be very delightful : and *Death* it self, as the way to it, will lose its terrors, and become desireable.

Sixthly. The next use I would make, shall be for the *Encouragement of repenting Sinners*, and *returning Backsliders*. How vile soever they have been, through Repentance toward God, and Faith in our Lord Jesus, they may yet be washed, Sanctified and Justified. If you are under a serious Conviction of your Guilt, and Filthiness ; and ready to crie out *O God, I am ashamed and blush to look up because of my Iniquities*, or with the Prophet, *We lie down in our shame, and our confusion covereth us, for we have sinned against the Lord.*

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Jer. 3. 5. Yet turn to the Lord, and he can Heal, and Cleanse, and Pardon, and Sanctifie. Tho your sins be as Crimson, or Scarlet, they shall be as Snow and Wool. The Blood of Jesus can cleanse from all sin. That Fountain is yet open. Forgiveness and Sanctification may yet be had. He is willing to receive and accept you, if you are but heartily willing to forsake your sins, and turn to him; *Who is like unto our God, that pardoneth iniquity, and passeth by the transgressions of his heritage,* Mich 7. 18.

Object. I. But some of you, may be ready to reply, I have broken my Vows, and greatly backslidden from God, after I had returned to him: I have defiled my Garments, after having been washed: I have turned with the Dog to his vomit, and with the sow, that is washed, to her wallowing in the mire: Surely God will never be reconciled to me, or gracious to me more. I have known somewhat of the truth of Christ, and tasted of the good Word of God, and had some experience of holy Walking, and the pleasure of it. and gave up my self again and again to the Lord, at his own Table; and yet I have revolted from him since. My Conscience flies in my face; I durst not goe to God, as formerly: He may Justly upbraid me, and say, what Iniquity did you find

find in me, that you have left me? Was I a barren Wilderness, or a Land of Drought? That you thus forsook me: Was I an unlovely God, that you could not like me? Was my Arm shortened, that I could not help you? or have I ever failed my word, that you might not trust me, &c. How then shall I look him in the Face, after such Apostacy? How shall I ever hope to be washed again, that have so defiled my self, after having been washed?

Answ. But have you not an express Call, and Promise from God to encourage you to Return? *Jer. 3.22.* A Promise worth Millions of Gold and Silver. Turn unto me ye backsliding Children, and I will heal your backslidings. Do but turn, and I will help you. He calls you Children, and you must call him Father, as you can; and not turn your backs upon him, v. 19. *I said, saith God, Thou shalt call me, my Father, and shalt not turn away from me, even though I said, for thy backslidings, How shall I put thee among the Children?*

Object. 2. But you will say, I have wounded my Faith, as well as my Conscience: I read a Promise, but it yields me no Comfort. I hear of the Fatherly Mercies of God, but I cannot

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cannot apply them ; for I have forsaken God ,
and he may justly forsake me. My Heart mis-
gives me, I cannot go to him as to a Father.
I question whether ever I was a Child or no :
I fear my spots are not the spots of his Chil-
dren.

But consider this : If thou be a Return-
ing Backslider , God can see the truth of
thy Grace, when thou canst not discern
the truth of his Love. Thy Father seeth
and knoweth thy Heart ; and if thou
truly Repent, and Return, he will ac-
cept thee. He can behold a Child through
a Backslider. When thou canst not look
up to him, as to a Father, there is yet
ground enough for thee to Return, that
he may heal thy Backslidings.

Object. III. But I have little hope, that
such a Treacherous Backsliding Heart ,
as mine, should ever be healed. If I should
be washed now, I shall again defile my self.
If I should once more be received to mercy, I
should backslide again : And as good never
come, as to come to no purpose. If I return
to him, and continue not with him, it will but
be the worse in the latter end.

Answe. If God undertake the Cure ,
he can purge away thy Iniquities, as well
as

as forgive them. Destroy the power of sin, as well as remove the Guilt. He can heal thy Backslidings, in the Root, and Cause, and Principle of them; so as thou shalt not turn aside from him, as formerly. He can establish, and strengthen thy Heart, and give thee more steadfastness, and he calls thee to Turn, in order to it. Therefore turn to the Lord.

Object. IV. O But I am never healed, till I Return, I must die of my wounds. I shall perish in my filthiness, if I am never washed, till I come, as I ought, to the fountain opened. For my Heart is hard and impenitent; I feel it so. I have not such an heart to turn to God as I should: It is the grief of my soul that I find it thus. I am without strength, and unable to turn.

Answ. But hast thou no Strength, no Power to consider whence thou art fallen; and how low thou art sunk, and to bewail the wretchedness of thy present Case, which thou beginnest to be sensible of? Canst thou not lament the hardness of thy Heart, which thou ownest to be thy grief? Canst thou not consider thy past, and present condition, and thereupon Cry to God for help? and

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a little

a little thing will save a Man that is Drowning. One look from Christ made Peter remember the Warning, he had before given him, and go out and weep bitterly. Canst thou not reflect, and consider ? how much better it was with thee formerly than now? when thou hadst good hopes, through Grace, of Divine Acceptance ; when thou couldst go to God with Comfort, and pour out thy Heart before him with freedom : But now, since the breach thou hast made upon Conscience, if thou comest at all into his Presence, thou art drag'd by fear, and hardly knowest what to do, when thou art there. Art not thou ready to cry out, *O the Communion with Christ that once I had, in such or such an Ordinance; but now it is lost. He is a stranger to my Soul. He hath justly withdrawn himself.* If I seek him where I was wont to find him, I find him not. My Peace, my Joy, my Light, my Strength, is gone. Therefore let me return to my first Husband, for it was then better with me than now, *Hosea 2. 6, 7.* Can you not thus reflect, to awaken your Repentance, and assist your Resolution to return, and stir up your selves to call upon God for healing Mercy?

Object.

Object. V. But some may say, If God should again receive such a returning Backslider; Will he not bear me a Grudge for it? Will he not hereafter upbraid me with it? I shall beat of it again the next Sacrament before, or under the next Afflicting Providence.

Answ. No, saith God, turn, and I will heal your Backslidings; I will receive you graciously, I will love you freely, I will be merciful to your Iniquities, and remember them no more, Hos. 14. 1, 2, 3. Did he upbraid the returning Prodigal, and say, Where hast thou been? Resolve, therefore, O Backsliding Children, to return to your Father; to be again Washed, Sanctified, and Justified. Whatever Discouragement be in the way, you may hope for welcome. For you are Children still, though Backsliding Children. And remember he is your Father, though you have displeased him. For,

First. If it be said by the Devil, or an accusing Conscience, How darest thou take the Name of Father into thy Mouth, since thou hast so dishonoured him, and grieved his Spirit by thy Revolt? A Returning Backslider may say, he is A Father still; and the Love of a Father is un-

' measurable ; the kindness of a *Father* is
' infinitely Tender. Though his Pa-
' ternal Justice may Correct me with a
' Rod, he will not take away his Lo-
' ving Kindness utterly from me. *I will*,
' therefore, *go to my Father* ; though he
' frown upon me, though he chastise
' me, though he threaten to turn me
' out of doors ; *I will yet Return and go*
' *to my Father*, for I must be there. *I*
' will dye in his Arms, or I will dye
' at his feet ; *I will Return*. But,

Secondly. What wilt thou venture to
go presently, all in Rags, like a *Beggar*,
rather than a *Child*, all in thy filth and
dirt ? thou wilt shame thy Father's
House, and discredit his Family, if such
a one as thou shouldest come, and call
him *Father*. *Notwithstanding this*,
' *I will return presently to him*, saith
' *the penitent Backslider* ; for the longer I
' delay, the more hardness shall I con-
' tract, and the greater will my sin be ;
' and every day I shall be exposed to
' further sin ; and the same Duties now
' lie upon me, as before, which I can-
' not perform duly, except I Return ;
' therefore *I will return presently*. This
Dr. Preston, upon *I Sam. 20. 21.*
adviseth, as the wisest and best
way,

way, after the Commission of any great Sin, or the Guilt of any great Back-sliding.

Thirdly. But it will be said, thy Work is great and difficult, before ever thy Peace can be made, thou must mourn and weep, and Repent in dust and ashes, and be humbled to the very mouth of Hell, before thou and thy Father be Friends again.

And will not that discourage thee?

' No, sayes the Returning Backslider, I will yet go to *My Father*; I will own, that I deserve to be rejected for ever; but I'll plead the Mercifulness of his Nature, and the freeness of his Covenant Love, and Promise; you shall never beat me out of it, *I will return to my Father*. I know he will meet me half way; yea, he hath met me, and prevented me by his Grace; He put it into my heart to return, therefore he will accept me.

I easily foresee what will be Objeeted against all this. That no Backslider is able *thus* to argue; He is

holden in the Chain of his own Sins ; He durst not use such Language.

I grant, that while he is under the full power of Backsliding, he cannot thus speak, and act.

But, to a *Returning, Penitent Backslider*, that begins to be Awakened, who feels the burden of his sin, and seeks after God, the Relation of a *Father*, is an unspeakable Support. And notwithstanding his late Backslidings, he may make out his Relation to God as *his Father*, when once he is awakened to Repentance; Partly by his Mourning, and Godly Sorrow for Sin; Partly by the remembrance of his former Covenant, and Communion with God, which, when he returns by Repentance, may yield him comfort, though before it could not; Partly by the Inward Motions of the Spirit, which he finds lusting against the Flesh; Partly by his vigorous importunate Desires to turn to God, and be at Peace with him,

When

When it comes to this, he may take Heart, and ought to receive Encouragement by the Promise and Call of God, *Turn you Backsliding children, and I will heal your backslidings.*

G 4

The

*The Fourth Discourse,
After the LORD's SUPPER.*

OF THE
Communion

Christ's Body and Blood.

From 1 COR. X. xvi.

*The Cup of Blessing that we bless, is it not
the Communion of the Blood of Christ?
The Bread which we break, is it not the Com-
munion of the Body of Christ?*

When the Apostle would Re-
form the *Church of Corinth*,
as to that profane liberty which
some of them took, boldly to meddle
with the *Mysteries of Paganism*, and to Eat
of things offered unto Idols; He gives an
Account of the Nature of this Divine In-

stitution of the Lord's Supper, and leaves it to themselves to judge, whether they did not do very ill, to be present at the Feasts upon the *Heathen Sacrifices*, and to eat of things that were offered unto *Idols*. I say, he leaves it unto themselves, Verse 15. *I speak as unto wise men; Judge ye what I say.*

That was the Case amongst many of these *Corinthians*; they did not scruple to accompany their Unbelieving Neighbours and Acquaintance, to the Banquets that they made in Honour of their false Gods; They did not scruple to Eat with them, of those things that were taken from their *execrable Altars*, as a Part and Remnant of those Sacrifices to *Idols*, which were performed in the City of Corinth with all the Pomp of an Abominable Superstition. This the Apostle shews to be unsuitable to their Profession of Christianity, and that it could not agree with the Honour they had, of eating at the *Table of the Lord*: For these *Heathens* were seduced by *Satan* to make those *Sacrifices*, and they were *Devils* whom they Worshipped, as supposed Demi-Gods, and in such Feasts they had a familiar *Communion* with them. And I would not, says the Apostle, that you should have fellowship with *Devils*, Verse 19, 20, 21. You

21. You cannot drink of the Cup of the Lord, and the Cup of Devils : You cannot be partaker of the Lord's Table, and the Table of Devils.

In the Words of the Text, he leaves it to them to judge, Whether it be not a most horrid Impiety, to pretend to joyn these Two together, the Divine Body and Blood of Christ, with the Impious Sacrifices of these Idolaters. For he makes the partaking of the Lord's Table, not only a Testimony of our Union unto Christ, and our Communion one with another, as his Members, but also a Testimony of our Disunion and Separation from all Idolatrous Worship.

The Cup of Blessing that we bless, is it not the Communion of the Blood of Christ? And the Bread that we break, &c. Where we are to consider : 1. The two Sacramental Signs, the Cup, and the Bread. 2. What is to be understood by the Body and Blood of Christ. 3. What by Communion in them. 4. How the Cup and Bread in the Sacrament of the Supper, are the Communion of the Body and Blood of Christ : And then I shall help you to Apply it.

1. Concerning the Sacramental Signs; the Cup, and the Bread. The Cup for the Wine in it, by an ordinary Figure; and the

the Bread which we break. These are the two outward Elements in this Institution, and neither of them must be omitted. Whereas in *Baptism* there is but one outward Element, here are two. And there is good Reason for it.

1. Because this Represents the *Violent Death of Christ*, wherein his Blood was shed and separated from his Body. It is therefore necessary there should be one Sign to Represent his *Body*, and another Sign to Represent his *Blood*, there having been a Separation by Death, which is here to be Represented.

2. The *Lord's Supper* being the *Mystery of our spiritual Nourishment by Christ*, it was proper to employ both *Eating* and *Drinking*, which are the two parts of our *Corporal Nourishment*, and that could not have been entirely Represented by either of them alone.

The Cup of Blessing, or *Benediction*, which we bless, or give thanks for, i. e. Which we set apart by *Prayer*, and *Thanksgiving*, *Blessing*, and *giving of Thanks* being often put one for another, 1 Cor. 14. 16. And in the *Evangelical History*, Matth. 26. and Mark 16. What one *Evangelist* calls *Blessing*, another calls *Thanksgiving*. By virtue of which *Blessing*, or *Prayer* by a Minister of Christ.

in his Name, and according to his Example and Order; That which before was common, is set apart to an holy use, and becomes the Sign and Seal of the Body and Blood of Christ.

The Cup of Blessing. The Jews were wont at the Passover Feast, or rather after it, to drink of a Cup which the Master of the Family did bless, i. e. Did pray over it, or concerning it. To distinguish this from that, the Apostle says, *The Cup of Blessing, which we bless,* which we Christians set apart in our Assemblies, to shew forth the Lord's Death by. And from this Passage of the Apostle, this Ordinance is called by the Ancients, *the Eucharist*, upon the account of the Blessing, or giving of Thanks. Justin Martyr who lived but Fifty Years after the Death of the Apostle John, calls it *the Bread of the Eucharist*, in memory of the Passion of Christ. Nay the Greek word for Blessing, in this Text, εὐλογία, as well as the other, εὐχαριστία, giving of Thanks, is sometimes used by the * Ancients, as the Name of this Institution. Among others, Cyril Bishop of Alexandria does often call it by the Name of εὐλογία.

* See Mr. Daille in loc.

The Cup of Blessing which we bless, and the Bread which we break. At the Feast of the Passover the Jews made use of such Bread, as was flat and round, and so was to be broken, and cut asunder : And the unleavened Bread among the Jews to this very day is of this kind. Now our Lord Instituting his Supper, the same Evening after the Celebration of the Passover, we may suppose made use of the same sort of Bread : That is, As he changed the Signification of this Bread, from that of their unleavened Bread, to be a sign of his Body ; so he employed the breaking of this Bread, to signifie his cruel Sufferings in that body upon the Cross.

This Cup, and this Bread, even after Consecration, (For the Bread is not broken till after that) is said to be the Communion of the Body and Blood of Christ, not his real Flesh and Blood. For, besides the Vanity of such a sense, and the Indecency and Uncomeliness of it ; yea, the Contradiction, and Impossibility of it ; It is against the express Testimony of the Apostle here, and in other Places. According to the new Doctrine of Rome, Instead of saying here, The Cup that we bless ; He would have said, The Cup that we Transubstantiate, and change into the proper Substance of the Body and Blood of Christ :

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The Cup; in which we leave not one drop of Wine; But, by pronouncing four or five little words, fill it with the Body of Christ. And is not this a strange way of blessing a Person or Thing; to destroy the very Nature of the Thing; that it shall be no longer what it was before? The Bread was not blessed, that it might be destroyed; nor given to be eaten, that it might cease to be before it was eaten. 'Tis to suppose God to put forth Miraculous Power, to make his own Command (of eating the Bread) impossible. *The Bread that we break*; it is therefore Bread after it is broken, after the Consecration and breaking, *it is Bread still*: For the Transubstantiation, if there be any, is upon the Consecration, before it be broken. But I hope most English Protestants are pretty well Instructed in this Truth, and therfore I need not insist longer upon it.

2. What are we to understand by *the Body and Blood of Christ*, of which this is said to be the Communion? How is Christ's Body and Blood present in this Ordinance? Our Lord is Ascended into Heaven with his Human Body, and the Heavens are to contain him, till the Restitution of all things. And therefore

as

as the Bread and Wine are not annihilated, or not destroyed, nor changed into the Flesh and Blood of Christ, according to the *Romanists*; So, nor present with, in, and under the Bread, and Wine according to the *Lutherans*. So that we need not say, that the Body and Blood of Christ are at all *present* there, for they are in Heaven: But the Bread and Wine are the *Signs* and *Memorials* of the Sacrifice and Sufferings of Christ. The *Death* of Christ, and his *Sacrifice* upon the *Cross*, with the *Fruits* and *Effects* thereof unto us are especially to be understood by his *Body* and *Blood*: And it is in these that we have *Communion* in the *Ordinance* of the *Supper*.

The Expressions therefore which some Protestant Writers have used about the *Real Presence* of Christ's *Body* and *Blood* in this *Sacrament*, are very * unwary. For thereby they seem to make *Mysteries* where there is no need at all of any. It is true, in the next Chapter it is said of the Bread, *This is my Body*; that is, the *Sign* and the *Memorial* of it: Yet here the *Bread broken*, is said to be the *Communion*, or the *Communication*

* See a *Treatise on the Sacrament of the Lord's Supper*,
by Mr. John Hales of Eaton Colledge, in Oct.

of his Body ; that is, A Solemn Rite instituted by God to communicate to us the Fruits and Benefits of Christ's broken Body, or of his *Sacrifice* and *Sufferings* Represented by it ; That as verily as we are Treated at the Table with Bread and Wine, so the worthy Receiver shall share in the Benefits of Christ's Death. This is Intelligible and Plain.

3. This will help us to understand what is meant by *the Communion of the Body and Blood of Christ* ; By this *κοινωνία*, or *Communication*, as it may as well be rendred, that we have in the Body and Blood of Christ, in the Ordinance of the Supper : Two Things may this Import.

1. Our Participation of the *Fruits* of Christ's Death and *Sacrifice* : That we share in the *Priviledges* of Reconciliation to God, Forgiveness of Sin, Peace of Conscience, and the *Promise* of Eternal Life, by *Vertue* of Christ's Death.

2. That *Others* share with us therein, or that we Partake of these Benefits *with others*. For so it follows in the next Verse ; That though many *Members*, we are

are all one Body, and one Bread, for we are all Partakers of that one Bread. That is, We are all one Church, and one Body of Christ, by Covenant-Union unto him; And of him we do all Sacramentally and Spiritually partake in this Ordinance: As many Grains of Corn make one Loaf, and many Members one Body.

We being many, are one Bread and one Body. The Church of Rome, from that Expression, might have as well argue, That all Christians are substantially changed first into the *Bread*, and then into the *natural Body of Christ*, by partaking of this Sacrament; As well as that the *Bread* is changed into the *Body of Christ*: for all Christians are said to be but *one Bread, and one Body, by virtue of their Communion in this Ordinance.*

4. Hereby also we understand, how we have *Communion* in the *Body and Blood of Christ*, by the Lord's Supper: How we and others partake in the Benefits of his Death and Passion. And that *two ways*: As this Sacrament is a *Sign and a Symbol* of it; and as it is a *Means*.

x. It

1. It is a Sign of it. All that eat of this Bread, and drink of this Cup, do thereby Commemorate the Death and Passion of Jesus Christ, and profess to own, that the Body and Blood of Christ, offered upon the Cross, is the Food and Nourishment of their Souls to Eternal Life: That Christ is their Saviour and Redeemer; That they hope for all their Acceptance with God in both Worlds, only upon the account of the Sacrifice of Christ. They professedly declare, that living and dying, they are, and will be his: They hope for Victory over Death and the Devil, by the Cross of Christ, and for a Glorious Resurrection from Death, as the Fruit of his Death and Resurrection.

2. These Words do import further, That the eating of this Bread, and drinking of this Cup, are the *Means* appointed by Christ for our Communion in his Body and Blood. We share in the Benefits of his Death and Sacrifice; and by due Attendance upon this Ordinance, the precious Fruits of his Death, and the Gifts and Graces of his Spirit, are augmented and increased in us, in order to our full and final Blessedness in the

the other World, which this is preparatory to, and fits us for.

As the partaking of things sacrificed to *Idols*, was a *Fellowship with Devilss*, 1 Cor. 10. 20. So the partaking of that which was sacrific'd to God, is a *Fellowship with him*. * *Prayer* is an *Act of Homage*, and *Praise of Gratitude*; but we have not so near a *Communion* with a Person, either by Petitioning for somewhat we want, or by returning him *Thanks* for a *Favour* received; as we have by sitting with him at his *Table*, partaking of the same *Bread*, and the same *Cup*. In all Nations the nearest Fellowship consists in things of this nature. *Take, Eat,* manifests a *Communion*.

It would be an empty Mystery, and unworthy of an Institution by *Divine Goodnesß*, if there were not some *Communion* with God and Christ in it. There would be some kind of Deceit in the Precept, *Take, Eat, and Drink, this is my Body and Blood*; If there were not a Conveyance of Spiritual, Vital Influences to our Souls: For the natural end of Eating and Drinking is the Nourishment and encrease of the Body and Pre-

* See Mr. Charnock's 2d. Vol. p. 759. And of the Divine Attributes, p. 638.

servation of Life, by that which we Eat and Drink.

I might consider this *Ordinance* as a *Sign*, and *Means* of our Communion in the Body and Blood of Christ; or of our sharing in the Fruits of his Death: And amplifie it several ways.

1. By considering on what Accounts this is a likely Means of such a Communion. And,

2. How *Faith* must be acted, that it may be so, as to us. As to the former,

1. As this *Ordinance* is Commemorative of the Sacrifice of Christ, and being to be observed in Remembrance of him.

2. As it is an open Profession of the Cross of Christ; that we glory in it, and therefore shew forth the Lord's Death that way, professing our selves not to be ashamed of our Character, as the *Followers of a crucified Jesus*. 3. As it is a Renewal and Confirmation of the *Covenant* between God and Us, through Jesus Christ; Renewing our Engagements and Obligations to be the *Lord's* for ever. In the Celebration of this *Ordinance*, we have a Special Opportunity for this: It is a principal part of our Work at this *Table*. 4. As it is a fit Season for extraordinary Thanksgiving and Praise, blessing God for Jesus Christ; Which

Which Thankfulness for Christ disposes and fits us for the Reception of further Grace, as the Fruit and Purchase of his Death ; and so is the Means of our Communion in his Body and Blood. Thus it is the Cup of Blessing and of Thanksgiving that we there Receive : which Cup of Blessing, upon such Accounts as these , is our Communion in the Blood of Christ.

Si 2. You will hereby the better perceive, what is to be done on our part in order to this Communion.

1. Our *Faith* must Eye the *Authority* of *Christ* enacting it. We must act in Obedience to an Institution and Appointment of Christ. It was a Remarkable Instance and Act of his Kingly Office, to enjoyn this Memorial of his dying Love. And the Season of its Institution is the more observable, viz. In the close of his Publick Ministry, of his *Propheticall Office* upon Earth, and in his Entrance upon the Execution of the Principal part of his *Priestly Office*, by being made a Sacrifice: between both of these; And to render both Effectual, our Lord interposed an Act of his Kingly Office in the *Institution of this Ordinance*. Accordingly it should be eyed, and owned by us,

in order to our Communion with him therein.

2. *The Love of Christ* must especially be Eyed and Attended to, in this Supper, as Express by his *Death and Sufferings*. Of this we have here the most lively Representation, with the Glorious Effects of that Love, which are not Represented with such a Beauty and Lustre by any other Ordinance, as by this. The constraining *Love of Christ* in his *whole undertaking*, is better discerned and tasted in this Ordinance, than as it is proposed in several parts in the Holy Scripture: Here we are called to the particular Application of it, *He loved me, and gave himself for me*, Gal. 2.20 Rev. 1.5.

3. *The Sovereignty, and the Wisdom of God*, in Instituting these *External Signs and Elements, of Bread and Wine*, must also be Eyed, and Attended to. They most fitly Signifie, and Represent the great Things they are designed for, and yet without a *Divine Institution* could have no Relation to the Thing signified.

How suitable is the *plain matter* of this *Sacrament* unto the *holy Author of it*. We remember in this Supper his *Body hanging on the Cross*, and therefore it was not fit the *Sacrament of his Body should be sumptuous*,

ous and rich upon the Table. Nevertheless by Bread to strengthen, and Wine to comfort, all the Benefits of a crucified Saviour are fitly Represented, and much better, than they could have been by the choicest Delicates.

In order to this Communion of the Body and Blood of Christ, we must take heed to our selves, not to rest in the External Signs ; but to discern the Lord's Body, to apprehend the Spiritual Import and End of this Divine Institution ; That by Faith we may Receive Christ, and feed upon him, so as to Experience the Communications of his Grace, and Receive fresh Influences of his Spirit : That we may Accept all the Benefits of the New Covenant, which are here Offered and Sealed to us ; and that we may Devote, Resign, and Dedicate our selves afresh to be the Lord's ; to Obey him, and serve the Purposes of his Glory, while we live, in hope of the blessed Recompence which he has Purchased and promised, and is gone to prepare, and which he will not fail to come again and bestow. Until which time this Ordinance is to continue in the Church, To shew forth the Lord's Death till he come.

Use

Use 1. The first Reflection I would make on this, is upon the Sacrilegious Confidence of those Men, who deny Christians the Means of their Communion in the Blood of Christ; who rob them of one half of this Sacrament, by denying the Cup of Blessing to the Laity. *The Cup is the Communion of the blood of Christ*, says the Apostle. Drink ye all of it, says our Lord. And yet the Church of Rome will not suffer the People to taste it. But as one Errour makes way for another, they pretend that by the New Doctrine of Concomitancy, the Bread, or the little Wafer, which is not broken neither, according to the order of Christ, but put whole into the Peoples Mouths, by the hands of the Priest; This Wafer shall be enough for the People, and by the help of a strong Imagination of the Authority of their Church, the very Body, Blood, and Bones of Christ shall be contained under the Form and Appearance of Bread.

One would wonder how any Thing can be plainer, both in this and the next Chapter, and in the Institution it self, as Recorded by the Evangelists, than the Universal Obligation upon Christians to partake of the Cup, as well as the Bread. And what Authority can any Man, or Number of Men, have to alter

such a Constitution ? May they not as well take away the Bread from the People, as the Cup ? They will grant that for a Thousand Years after Christ, it was the Sense and Practice of the Christian Church, that the People should partake of the Cup too ; And for Fourteen hundred Years, it can be proved that they did, even from the Apostle's Time, down to that of Thomas Aquinas in the latter end of the Thirteenth Century. Justin Martyr, Cyprian, Nazianzen, Chrysostom, and all the most considerable Writers of the Ancient Church, are express in their Testimony for it. But what need we concern our selves about the Judgment of Antiquity ? When there is a Positive Institution of Christ, and in a large Account thereof by the Apostle Paul in the Eleventh Chapter, he speaks but one word of the Consecration of the Bread, but uses divers Expressions, to signify the Excellency of the Cup.

This is my Blood, says Christ, The Blood of the New Testament, shed for the Remission of Sins of many. His sufferings and the reality of his Death are in a most lively manner set forth by the shedding of his Blood. Not to insist upon his bloody sweat in the Garden, You know when he

was

was whipt, and scourged, and crowned with Thornes, he then shed *Blood*! *Blood* issued from his hands and Feet when he was nailed to the Cross; and from his side, when he was pierced by the Roman Soldiers. By the shedding of his *Blood* he lost his Life and *without shedding of Blood there could be no Remission*. So that to deprive the People of the *Cup*, is to take away the most lively, and the most essential Representation of the Sufferings, and Death of Christ.

The Doctrine of *Concomitancy* will not availe in this Case, The partaking of the Bread only is not sufficient whereby to remember his Death; For the *Separation* of his *Blood* from his *Body* was the means of his Dying. This destroys the Distinction between the two Symbols, which yet are very different in their *Names*, in their *Properties*, in their *use*, and in the *Time* of receiving them. Besides, it is contrary to all the Rules of Language, to say, *I drink*, when *I only eat*. But there is worse in it still; For they seal up the Fountain of Christ's *Blood* from the People, They pour it back again, as it were, into his *Body*, and shut up his wounds; as if his *Blood* were not shed for any but the *Priests*. God has appointed the dou-

ble Elements to increase the Consolation of Christians. And we should not marvel, sayes one, that they who deny the Certainty of Grace, and the Possibility of Assurance, should deny the People the double Elements: By their Doctrine they Preach but *a half Comfort* to Souls, and by their Practice they administer but *a half Sacrament* to the Laity.

It is true, They tell us, that we read of this Ordinance under the Name of *Breaking of bread*. We grant it, But they may as well conclude, That when *Joseph Feasted* and entertained his Brethren, that he gave them nothing to Drink, because it is only said, That *they did eat with him*. Can any one doubt, but when we pray for our *daily bread* in the Lord's Prayer, that we ask what is necessary for the Relief and Satisfaction of our *Thirst*, as well as *Hunger*, in that Petition?

Notwithstanding all that may be said, against their Practice of denying the Cup to the People, we read in the History of the Council of Trent, when *Communion in both kinds* was proposed by those who were sent from France; In the Reply made to that Motion, They called the Cup for the Laity, *a Cup of Poyson*: And among other *Anathema's* in

in the Council of Trent, there is one against all those that shall say. *That the Church had not good reason to take away the Cup from the People;* And yet they assign no Reason at all, when there is manifestly as much Reason for drinking of the Cup, as for eating of the Bread; the same Authority requiring both, *The Cup of Blessing which we bless, is the Communion of the Blood of Christ.*

2. With what humble Thankfulness should we use this Priviledge, and obey this Order of our Lord, Remembering him in this manner, since thereby we have *Communion in his Body and Blood.*

The Night before he was betrayed, he took Bread, and took the Cup; He Instituted the Feast, and bid us Celebrate it *in Remembrance of him.* ' You, my Friends and Followers, as if our Lord had said, I am now about to leave you, for the hour is at hand, when I shall be Apprehended, Bound, and Judged, Condemned, and Crucified; and then I shall Rise again, and go to my Father and your Father, to my God and your God; E're long I shall be received out of your sight, you shall see me no more on Earth; you shall not eat and drink with me any more as you have

H 3 done;

done ; But let me not be out of your mind, when I am gone. I have loved you, and I will love you to the Death ; And to morrow you shall see the proof of my Love to you, and to the lost World, when I shall offer my self a Sacrifice for sin, and lay down my Life for you ; And will you forget me ? That you may not, I do institute and appoint this Solemn Memorial of my Death, and leave it in Charge upon you, and my whole Church to the end of the World, upon all my Followers in all Ages, to do it in Remembrance of me ; As often as you eat this Bread, and drink this Cup of Blessing, that you shew forth my Death till I come. Accordingly the first Disciples of Christ did every Lord's Day make it a part of their Publick Worship ; But as the Zeal and Fervour of Christians abated, the Frequency of Celebrating this Feast did abate too.

But some will be ready to say, *The Priviledge is so great I durst not adventure. It is the Communion of the body and blood of Christ, I am not fit for so great an undertaking ; My Conscience tells me I am utterly unworthy of so high a Favour ; My sins are so many, and my frailties so many, I durst*

durst, by no means, as yet, adventure to come.

I Answer, 1. That Sense of our Unworthiness and Unfitness, which keeps us from the performance of a plain Duty, is not true Humility. It is not Presumption to do what we are required, and to come when we are bidden, though we are Unworthy to come. We are unworthy of Food and Cloathing, Will you therefore starve your selves, or go naked? Remember you are Invited, and your Refusal thereupon may proceed from *Pride*, if the Sense of Unworthiness hinder your Obedience to the Call of Christ. It is a bold thing, you think, for you to come; But is there no faulty Boldness in your neglecting to come, when Christ has bid you remember him this way? For this is not a *Priviledge* only, but at the same time it is a *Duty* too; And if your sense of your Unworthiness help you to come humbly and better prepared, it is one of the best Characters of a worthy Receiver, but it ought not to keep you from receiving altogether.

2. You say you are unfit. *It may be you say true.* Will you continue so from

year to year? Is it not a Duty to fit and prepare your selves, to repent of all sin, and give up your selves to God in Christ, as your God and Saviour, and then renew your Covenant? Do not you know, that the Ignorant and the Impenitent, who are unfit to come to the Lords Table, are unfit to die, unfit for Heaven? And will you continue in such a state wherein you are unfit to die? And yet are uncertain to live an hour. Your unfitness is your *sin*, and will you turn it into an *Apology* for your other Sin? It is the Duty of *all real and unfeigned Christians*, to come to this Ordinance; And it is the Duty of all to be *such*, that they may come. Not to Commemorate the Death of Christ this way, as he hath appointed it, is *one sin*; To live in the neglect of due Preparation for it, is *Another*. Will your being Unprepared excuse your not coming, when it is your duty to be such as may come? How can you think God will forgive one sin, because you commit another? How can you expect he should pardon your neglect of his Table, when all that you can say, is, that you neglect to fit your selves for it? Men will not do their duty in other things, and so are unfit for this. Therefore,

3. How is it that you are not as much afraid of disobeying this Command of thus Remembring the Death of Christ, as you are afraid of doing it Unworthily? You are afraid you should offend God by coming; But ought you not to fear, lest you offend him by staying away? Should not a total neglect be apprehended a Fault, as well as an undue Performance? You do well to fear Unworthy receiving; O be but as fearful to continue Unworthy, and Unfit to receive! This equal fear of Caution on both sides, would make you diligent and solicitous to fit and prepare your selves. And this concerns those, who have formerly been at the Lord's Table, but very often do tarry away, though they have time and opportunity, as being afraid to come by reason of their own Unworthiness.

4. Consider further, What are those sins that you charge your selves with, as the ground of your *Unfitness*. They are either of *Weakness*, or of *Wilfulness*; Either such as can hardly be avoided by the Care and Watchfulness of Good Men, as sins of daily infirmity. These do not make you unfit for the Lord's Table: For if they did, who at all would

would ever be fit? If a perfect sinless Fitness were necessary, none could come a-right. And by such a thought we make Christ an hard Master. But if they be Sins of *Wilfulness*, you are Self-condemned if you do not Reform. And yet how many are there, concerning whom we may charitably judge, that they do not allow themselves in wilful sins, that do yet tarry away from this Table?

5. Let me ask you further, Have you ever tryed to fit and prepare your selves, as worthy Receivers of the Lord's Supper? Have you endeavoured, in the use of all God's appointed Means, to obtain that Knowledge, Repentance, Faith, and Love, which should fit you for this Ordinance? If you have never used the Means that God hath appointed; if you have never seriously and in good earnest set about the Work of Preparation, How can you say that you never shall, or can be fitted for this Priviledge? What Minister of Christ have you ever consulted about it? It may be you mistake the very Notion of the Lord's Supper, and understand not the True Nature and Design of it. Have you set apart time, to search your

your Hearts, and examine your Consciences, and Repent of all Sin, and give up your selves to God in Christ, and beg the help of Ministers and Friends to that purpose?

6. Therefore let me ask you again, Is not your Unfitness from *sloth and Idleness*, or the *distracting hurry of Worldly Affairs*, that you cannot be brought to spare so much time, as is necessary for this Work? How will you Answer this at the Great Day? Will you then have the Courage to tell the Lord Redeemer to his Face, what this Pretence amounts to? Will you tell him in that Awful Solemnity, *Lord, I would not have omitted the Ordinance of the Supper, but have remembred Thee, and thy dying Love, by breaking of bread;* But, *I was unfit for it, altogether unfit, because my Mind was distract-ed with the cares of the World: I had so much of other matters all the Week, from Moneth to Moneth, to take up my Thoughts and Time, that I had no leisure for serious Preparation.* What self-condemning Excuses will these prove at last?

Lastly. Is there not yet something worse at the bottom, viz. That you are unwilling of that strictness and seriousness, that you think such are obliged to,

to, as come to the Lord's Table? Unwilling of that circumspect walking which such, of all others, should be exemplary in? Are you not afraid, that if you come, you must abridge yourselves of some Liberties, that you now take? That you must be more constant in secret Prayer; That you must set up daily Family Prayer in your houses; That you must spend more Time in Reading; be more careful of your Company, and be more faithful and exact in your Dealings, and do many things that now you neglect?

How dreadful is the Import of such an Excuse for not Coming? of such a Ground for staying away. For it seems to lye in this, *That Men are resolved they will live at large, and not be bound up by the Rules of the Gospel;* That is, They never mean to take upon them the *Yoke of Christ*, or to live as his Disciples; If they would speak it out, it must signifie thus much; *Thou shalt not be my Lord and Redeemer, I will not deny Ungodliness and Worldly Lusts, and live Soberly, and Righteously, and Godly, in this World; Notwithstanding my baptism, whereby I have sworn Fidelity to Christ, he shall not reign over me.* This is practically, and, in effect, their Sense: For this Command and

and Order, to do this in Remembrance of Christ, is as much a *Law of Christ*, as any in the Bible; And yet many refuse to obey *this Command*, lest they should be obliged more strictly to obey *all the other*. How little do such Professors consider, how unbecoming it is to call themselves *Christians*; or that they are, (Antecedently by their *Baptism* and *Christian Profession*) bound to obey Christ in all these Instances: And at the *Lord's Table* we do but renew the *Obligation* upon our selves to do so. We are bound to obey Christ as our Ruler, and to yield Obedience to *all the Laws of Christ*, whether we come to *this Table* or no; Though we are also bound to come, and to profess and promise Obedience there.

There are other *Objections* I may consider hereafter, and therefore shall now close with a few words of Counsel.

I. Let those of us, who have eaten of this Bread, and drunk of this Cup, and so have professedly had Communion in the Body and Blood of Christ; Let us Examine whether we have really and truly had any *Fellowship* with him in this *Ordinance*, or no; Whether we have only partaked of the outward Signs,

Signs, and been present at such a *Feast of Love*, without any Spiritual Nourishment to our Souls. Without attending to this, the Design of the Institution is overlooked, and all the Genuine Advantages of it will be lost. Without this, we have but played the Hypocrites, and Acted a Part, and shall pay dear for our Solemn Trifling, as having slighted the Redeemer's Love, and made our selves Guilty of his body and blood.

If we have not laboured to see the Evil of Sin, and to have our hatred of it increased. If we have not found our Hearts set more against it, and our Resolutions confirmed to forsake it. If we have not felt the Attractive Influence of the Love of Christ, to bring us to Adore him, and Magnifie his Condescension and Love. If we have not had Admiring Thoughts of the blessed God, of the Purity of his Nature, the Justice of his Government, and all his Excellent Perfections, which are so highly honoured in our Redemption by the bloody Sacrifice of Christ. If we have not been cordial and unfeigned in the Dedication of ourselves to him, and all we have, and are, to be at his Dispose and Order for the rest of our Time. If we have not had our Thoughts raised up to Heaven, to a risen glorified Redeemer on his Throne, as

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triumphing over all the Adversaries of our Salvation, as able to save to the uttermost All that come to God by him, as faithful to compleat what he hath begun, and to preserve what is committed to him, and to give us the full purchase of his Meritorious Death in the Heavenly Kingdom.

And if we have not been melted under the sense of pardoning - Mercy to our selves, and brought to a better Temper of Mind, as to the Forgiveness of Others. If we have not had Love to our Fellow-Christians more excited in us, to all that are Members of the same Body ; though they err and mistake, though they differ from us, though they be angry with us, though they think hardly of us, and speak hardly against us : Yet if we have not had our Spirits brought to a Temper able to forgive them, to pray for them, and be ready to do them good, &c. We cannot say, we have had Communion with Christ in his Ordinance. For such Effects as these wil follow upon it ; Or rather it is in these things, wherein a great part of our Spiritual Communion doth consist.

2. If there have been any thing of this kind, bless God for such a merciful Season : For this is the Real Advantage and Good of any such Ordinance, when

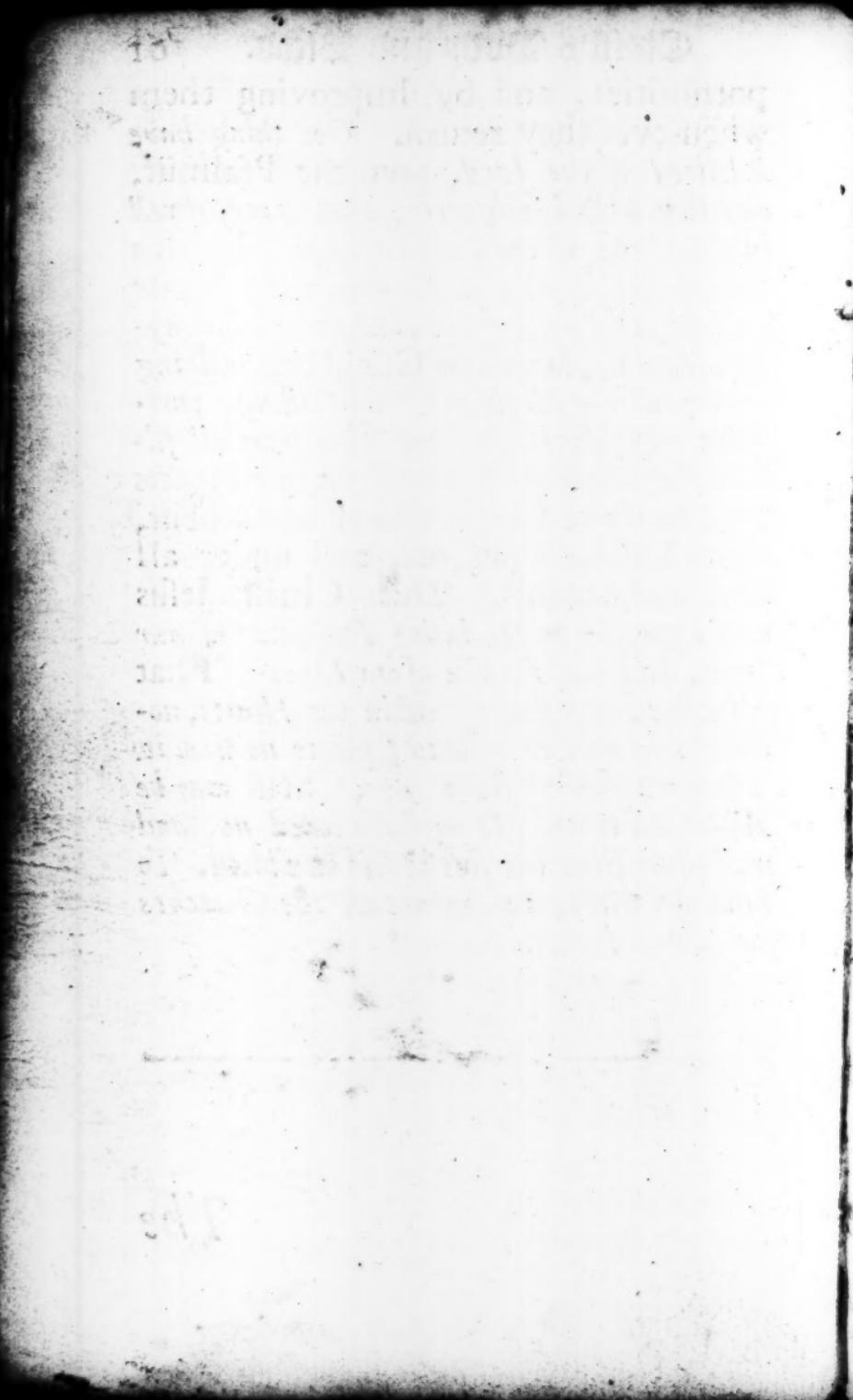
it Rectifies our Spirits, and betters our frame, and subdues our Corruptions, and recovers us from our back-slidings, and gives us anything more of the Divine Image and Likeness, and makes us hate Sin more, and love God and one another better. This is the Real Advantage of such Seasons; These are gainful Opportunities indeed, where these Things are Attained, where in any measure there are such Consequences of Approaching to the Lord's Table.

3. Let us endeavour hence-forward to walk worthy of such a Priviledge, and long for the Repetition of it. Let us watch our Spirits this Evening, and to Morrow, and the following Week and Month; that we may not presently lose the Savour of these things, by secular and common Discourse, and vain Converse: When we go away from the Publick Worship, let us spend the Remainder of the Day in such Offices, and Exercises of Religion, as may Assist us to prosecute our Great Design, and may strengthen the Vows of God, into which we have newly entred.

And let us shew we like his Fare, and are pleased with the Entertainments of his House, by desiring more such Opportunities,

portunities, and by Improving them when-ever they return. One thing have I desired of the Lord, says the Psalmist, and that will I seek after, that I may dwell in the House of the Lord for ever. By this means we should endeavour to become growing, thriving, fruitful, humble, self-denying, heavenly, exemplary Christians, walking worthy of our High and Holy Calling, purifying our selves more and more from all filthiness of Flesh and Spirit. That our Hearts may be more fixed for God and Christ, against all Competitors, and under all Discouragements. That Christ Jesus may have the more intire Possession of our Souls, and the Service of our Lives. That his Love being shed abroad in our Hearts, nothing may ever be able to separate us from it. That whether we live or dye, Christ may be All in All to us. Who hath loved us, and washed us from our sins in his own blood. To Him be Glory, throughout all the Churches for ever. Amen.

The



The Fifth Discourse,
Before
The LORD's SUPPER.

THE
Sin and Danger
OF
Unworthy Receiving.

From 1 COR. XI. xxix:

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.

SO deep and General is the Corruption of *Mankind*, that it may truly be said of very Many, whose Carriage and Conversation is fair and unspotted, that they are rather restrained by the Fear of Punishment, than of Guilt ; of being Sufferers rather than of being Criminal. Such an Error, it is

is true, is injurious to the Dignity of the *Divine Law*, and to the Honour and Authority of God's Government : Nevertheless God doth so far Accommodate himself to our State, as to Rule us by Moral Arguments, that are proper to Influence our Hopes and Fears; and therefore employs Threatnings as well as Promises, and punishes some, as Examples of Severity, to warn others from the like *Transgressions*.

This *Method* the *Apostle* makes use of, in this and the foregoing *Chapter*, when he designed to Reform the scandalous Abuse of the *Lord's Supper*, which these *Corinthians* were guilty of. After he had Explained the *Nature of the Institution*, and opened the *Design* and *End* of it, he had Represented it, as the *Communion of the Body and Blood of Christ* : He tells them what most manifestly follows from thence, viz. The *Greatness of the Sin*, to eat of that Bread, and drink of that Cup unworthily ; that if they do it without *Self Examination*, they are guilty of the *Body and Blood of the Lord* ; They offend against the *Lord Redeemer*, who hath appointed this *Sacred Rite*, and even against his *Body and Blood*, which are Signified and Represented by the *Bread and Wine*,
as

as the Memorial and Sign of it.

This, to those that have any due Regard to the Authority and Love of a dying Saviour, one would think should be Argument enough; But least it should not, besides the Declaration of their Sin, he Denounces the Punishment of it in these Words; That such do eat and drink Damnation to themselves.

Wherein we have First, The Description of their Punishment, who do unworthily partake of the Lord's Supper, That they eat and drink Damnation to themselves. Secondly, the Reason of that Punishment, intimated in the Nature and kind of their Sin, That they discern not the Lord's Body.

Before I consider the Punishment of Unworthy Receivers, it will be proper to open a little the Nature of their Sin, mentioned in the latter part of the Verse, Not discerning the Lord's Body. This may refer to the foregoing Expression, of being Guilty of his body and blood; and the one Phrase will give light to the other: Such as receive Unworthily, are Guilty of the body and blood of Christ, because they do not discern, and distinguish it aright; They do not think of it as they ought;

They

They do not carry it suitable to its Excellent Nature and Use ; and so they eat and drink Judgment to themselves, by not discerning the Lord's body ; And thereby are Criminal against the Person of the Redeemer, as cloathed with Human Nature, and as giving the Memorials of his body and blood separated, to betoken his Death and Sufferings. For so we remember a crucified Saviour in this Ordinance. It is therefore no wonder, if such a Fault be severely punished.

That which we Translate Discern, it is well known, signifies to make a difference between one thing and another ; as *Acts 15.19.* So, not to discern the Lord's body, is not to difference and distinguish concerning it, to look no further than the outward sense, not to make a difference between common and sacramental bread, not to eye the body and blood of Christ, as signified by the Sacramental Elements; not to remember or consider his cruel Sufferings, which this should put us in Mind of. This, be sure, is not to discern his body.

But few can be supposed so ignorant, as not speculatively to discern and distinguish in this case. But practically to do so, is a greater matter; it Imports, to mind, to attend to, to esteem, to honour, to apply, to use

use the body, and blood of Christ, and the sign, and the Memorial of it, according to its Dignity and Excellency : And thereupon to compose the outward and inward Man, in partaking of this Ordinance, as those that know we have to do with Christ himself, and that the body and blood of Jesus Christ, is Refer'd to by the Bread and Wine. Such a discerning of his body would help to compose us to serious Reverence, would awaken suitable Affections, would excite the Exercise of Repentance, Faith, Love, Thankfulness and Joy, answerable to the Nature of this Feast of Love, upon the Sacrifice of Christ. This would Regulate the Behaviour of our Bodies, and the Temper of our Spirits, the Government of our Thoughts, and the Motions of our Affections, and make us Worthy Receivers. The Neglect of this, the not thus discerning the Lord's body, is the Sin here mentioned, and thereby they are Guilty of the body and blood of the Redeemer, i. e. They are Profanely Injurious to the very Person of Christ, they treat his sacred body and precious blood unworthily, and with Contempt. It is a Guilt like theirs, that abused and crucified the Lord himself, when he was upon Earth; It is a Sin against the body of Jesus Christ, against his Humanity ; which of all Creatures

tures that ever were upon Earth, or that are now in Heaven, is the most Sacred. The *Affront, Contempt and Injury, Redounds to the blessed Redeemer, as God Incarnate, as having our Nature now in Heaven* : 'tis an *Injury to the body of Christ*: That Body wherein he bore our *Sins* upon the *Cross*; wherein as a *Sacrifice for Sin*, he offered himself to *God*; That Body that was prepared for him, and formed by the *Holy Ghost in the Womb of the Virgin*; that was afterwards Gloriously raised from the Dead to a *Divine Life*, and is now in *Heaven*, the *Wonder and Admiration of the blessed Angels*, and Raised to a *State of Glory there*, as the *Pledge and Earnest of our Resurrection and Bliss*. The *not discerning the Lord's body*, has such a *Guilt as this Implied in it.*

2. The *Punishment of this Sin of Unworthy Receiving*, (expressed by *not discerning the Lord's body*,) is here set forth by *Eating and Drinking Damnation to our selves, or Judgment to our selves*. That is, *As sure as he eats and drinks, if he do it unworthily*; So certain it is, that *Judgment shall follow*; *he eats and drinks Judgment to himself*. That Addition, *To himself*, may denote two Things:

First,

First, That the whole blame should be laid upon our selves ; If such a Divine Institution , designed for the Spiritual Good and Advantage of our Souls, do prove to our Detriment and Damage : In such a case , it is *we ourselves* that are the sole Cause of it.

Secondly, The Expression may Import further, That such as Receive Unworthily, they only hurt and defile Themselves, but not other Men that communicate with them. You may partake worthily, and to Edification, while Another, by unworthy Receiving, that sits in the same Pew, may Eat and drink Judgment and condemnation; but he eats and drinks Judgment to himself only, not to You. Ephes. 4. 5. Every man shall bear his own burden: Let every man prove his own work. It cannot be thought, that our Lord was defiled by coming to the Baptism of John, when there were such a Generation of Vipers who came to it, as well as Christ: Or that our Lord and the Eleven Apostles were defiled by the company of Judas at the Passover-Supper: For there be sure he was; The Lord's-Supper was at the close of it: And for his being present at that also, many contend,

though * Others think it probable, that he went out before.

But the presence of some *unworthy persons* is made an *Argument* by many against their Partaking of the *Lord's Supper*, in such or such a *particular Church*, as if their presence would defile and infect them.

This therefore I shall consider as one *Objection*, which several are apt to make against the Performance of this Duty, *Of frequent rememb'ring the Death of Christ at his Table.*

And then, *Secondly*, Consider the other *Objection*, from this *Text*, viz. *From the Danger of Receiving Unworthily*, lest they should *Eat and Drink Damnation to themselves*. And,

Thirdly, What many more are wont to plead, *That the Danger being so great, they durst not Adventure, till they know that they are Believers, or such as are Invited*: For, it is *Children's bread*, and they *durst not come till they are Assured of their Regeneration and Adoption.* I shall therefore

* See Mr. Charnock, *Of the Lord's Supper*, 2d. Vol. p. 723 Compared with Mr. Kettlewell, *Of the Lord's Supper*, 12° 1687. p. 387, 388, &c. The one for his being Present, the other against it.

enquire,

enquire, Whether any ought to come to the Lord's Table, till they have Assurance, or while they want it.

I. It is Objected by many, That they do not Communicate, because there are such and such Admitted, who ought not to come to the Table of the Lord : Such as walk disorderly, who discredit their Profession, and are as bad as any of their Neighbours, and Acquaintance. And the Apostle says, 1 Cor. 5. 10. That with such we should not so much as eat. That we should have no fellowship with the unfruitful works of darkness, Ephes. 5. 11. That we should withdraw, and separate, and have no free familiarity with such. 2 Thes. 3. 6. 2 Tim. 3. 5. 2 Cor. 6. 17.

I Answer, First, That the Separation from Wicked Men required in such Passages of Holy Scripture, refers to our intimate Converse and Familiarity with such, who live in notorious and scandalous Sins, and do not Testifie their Repentance ; We must avoid their company lest we be Infected : And there is much more danger of Infection, by Familiarity with them in daily Converse, than by joyning with them in Religious Duties. But we must be careful not to call those Ungodly,

whom we cannot prove to be so; we should rather hope they are not, unless we can prove the contrary. What Sins are there, that even a good Man, by the surprize of a *Temptation*, may not commit, who yet mourns in secret, and truly Repents? It may be you may have heard of the *Sins* of many, of whose *Repentance* you have not heard; And yet they might truly Repent, and you might know it, if you would enquire. But where the mixture of the *Tares* and the *Wheat* is such, that the one cannot be pull'd up without the other; *both must grow together till the Harvest*. Such a Difference as God will make at the last Day, cannot now be made by us.

We may safer let the *Righteous* and *Wicked* go together, as if all were *Righteous*, when we cannot prove the contrary; And we do not therein make a *false Judgment*: we do not judge, *that it is certain* that such and such are *Sincere*, and truly *Godly*, but that it is probable *they may be so*. And we may have a stronger Confidence concerning the *Sincerity* of *Some*, while we have only probable Hopes of *Others*; yea with such Hopes there may be some Fear of their *Hypocrisie* joyned, when yet there is not sufficient Evidence against such to bar them from

from the *Lord's Table*; much less to exclude them after once they are Admitted to such a Priviledge. A seemingly serious Profession, if not contradicted by a contrary Profession of Words or Actions, is the Evidence of Men's Interest in *Church-Privileges*, * *in Foro Ecclesiæ. Charity believeth all things, and hopeth all things.*

2. You ought first in Charity to reprove the guilty Persons, as you have opportunity, and to acquaint the Pastors of the Churches, that they may deal faithfully with them in order to their Repentance, and Several by such means may be brought to give you Satisfaction concerning their true Repentance, and Amendment. But there are many who are so far from this, that, on the contrary, they solicit and tempt men to Sin, if they know they come to the Lords Table, that they may find occasion to reproach Religion: and others applaud and consent with such as do this, that they may shame Religion by the Irregularities, and Excesses of some that profess it. Such have a dreadful Account to give to God.

* See Mr. Baxter's third Disput. *Of Right to Sacraments*, 4to.

And so have they, who come to the Lords Table, and yet by their Drunkenness, or Unfaithfulness, their Worldliness, or Unrighteousness, or any disorderly walking, do give occasion to such an Objection, and open the mouths of Enemies to reflect Dishonour, and Reproach upon the Profession of Religion in General, and upon that particular Church or Congregation, unto which they are joined. Such have *a double Guilt* to answer for, and woe be to them, if they do not Repent. Such as these we often warn not to *come to the Lord's Table*, till they give some good *Testimony* of their *Repentance*, and so far as they are known, they ought to be refus'd.

3. If you know of a purer Communion, where there are *none but Saints*, at least such as you are strongly confident to be so; rather go and joyn with them, and communicate there, but do not live in the *neglect and omission of this Duty*. For I am not pleading for any particular Church, or Society of Christians, but only speaking of the Duty in general, of all sincere Christians, to joyn somewhere, for the Participation of this *Ordinance*. If you are scrupulous as to the Company admitted in some Christian Assemblies,

blies, and know of Others, which you think are purer, where you believe you can stately communicate more to your Edification, do it without Delay. You are allowed by God, (and at present by the Laws of the Land too) to chuse your own Pastor.

4. However you ought to consider, *That it is impossible but some Hypocrites, and false Professors, will be Admitted to the Lord's Table.* Not only as *Pride, and Covetousness, and Envy,* and some such Sins, are hard to be defined, so as to convince a particular Person, that in a prevailing Degree he is guilty of these : Not only as it is hard to determine what particular Acts, now and then, of grosser Sins, are consistent with true Grace : But because the *Tares* and *Wheat* are mixt together in the visible Church, and *All are not Israel that are of Israel.* If we will Communicate with *none but Saints,* there is no Church on Earth we can joyn with, without Fear and Doubting. So that if the Errours and Faults of the *Pastors,* or of the *People,* with whom we joyn in the *Worship of God,* do defile us, and make us guilty,; or if our Communion with them upon that account, be a Sin, we should joyn nowhere at all.

'Tis true, If the *Doctrine, Ordinances, and Worship* of any Church be so corrupted, as that the *Substance of the Worship* is unlawful, Separation is a Duty : For when any Thing *sinful* is required of us, as necessary to our *Communion*; in such Cases, *Separation is a Christians Duty.* * But to keep from the *Ordinance*, because some come *unworthily to it*, hath no *Order or Command of Christ to warrant it.* Though he had many Things against the *Seven Asian Churches*, Rev. 2.3. yet he did not call them to *separate*; but there are *Promises to them*, if they keep themselves *pure.*

5. If it be *unavoidable* to Communicate with some such, as are not *sincere Christians*, then to do so is *not unlawful.* Every one is to *Examine himself*; so says the *Apostle* to these *Corinthians*, among whom there were so many *unworthy Communicants*; and if they *Eat and drink unworthily*, they did *Eat and drink Judgment to Themselves.* Though the *Apostle* speaks of the *Prophanation* of that *Ordinance* by *Some*, he does not bid *Others Withdraw, and Separate upon that Ac-*

* See Mr. Vines, *On the Lord's Supper*, Chap. 20.

count. Christ hath commanded thee to *Examine thy self*, and so eat; but it is not necessary thou shouldst *Examine* and *know* the *fitness* of all *Others*. How would you know when to *Communicate*, if we may not do it, till *Others* be *prepared as well as we*. Great *Strictness*, and *Severity* should be used in *Judging of our selves*, and *our own Case*; but we must use Great *charity*, and *tenderness*, as to the *case of Others*; and not conclude them *Hypocrites*, when we cannot tell but they truly *Repent*. But if they do not, their *Prefence* cannot pollute me, if I endeavour to discharge my *Duty*, by *personal private Reproof*; and then if that be *unsuccessful*, with *Others*, and afterwards by acquainting the *Pastors of the Church*, &c.

If I have Right to come to the *Lord's Table*, shall the coming of Another that has *none*, bar my Right? Shall I sin in keeping from the *Ordinance*, because another sins in coming to it? Or because the *Church*, or the *Pastor* sins in not Excluding of him? The power of the *Keys* is not in my hand, I have no Authority to cast out such a Member. And though that particular *Pastor*, or *Church* should be faulty in not doing of it, it is not yet a sufficient ground of my *Separation*, Rev. 2.14. 15. 20. If I have a

Wedding Garment, I will come to the Marriage Feast, though there should be Others there that have none. Should not I offer my Gift at the Altar, because my Neighbour comes there with me, who should first go, and be reconciled to his brother? I may relish and digest my Food, though there is one who sits by me, who hath a weak Stomach and a bad Digestion. If I am duly prepared, it will not hurt me that Another is not: Whilst I partake not of other Mens Sins, surely I may joyn with them, in the Performance of necessary Duties.

I say not, *That the Wicked and the Unregenerate ought to come; you often hear me declare the contrary, such are forbidden to come.* But if they will come under a *false profession, and shew of Religion,* after having been forewarned of their Danger, and been faithfully told their Duty: It is at their own Peril, and they eat and drink *Judgment to themselves, and to no body else:* For, neither a Minister of Christ, nor a private Christian, can deny Communion with several persons, who if they would judge righteous Judgment concerning themselves, ought to tarry away: As having no Right before God to come to the Table of the Lord, as the Case is with them at present.

In short, It is unlawful to Communicate with Wicked Men, if they be so bad, and their Number so great, as that it is our Duty to forsake such a Church: If Heresie and Impiety be justified by the Major Vote, and bare down *Faith and Godlineß*, then that particular Society is uncapable of the Ends of *Church-Communion*, and so to joyn there would be sinful. But in Cases of lesser Irregularity, if we do not sin by the Neglect of our Duty, it will be no sin of ours to Communicate with that Church, though Unworthy Persons be Admitted. The Sins of the Pastor, and of particular Delinquents, are not ours; much less may we refuse Communion upon the account of other Men's Faults, when we have not done our Duty in order to the Remedy and Cure of them.

2. Object. But others will say, *I am truly afraid to venture; the Danger of Unworthy Receiving is so very great, that it makes me tremble to consider it: I have been many years frighted with your Text,* That he that Eats and Drinks Unworthily, eats and drinks Damnation to himself.

Answ.

Ans^w. I. The Word which we translate *Damnation*, signifies only *Judgment*, or *Punishment* in the general, and so is used in several places. What *Judgment* therefore is meant, the *Context* must determine; And that speaks principally of *Temporal Punishments*; for such are mentioned, *Verse 30.* as inflicted on the *Corinthians*, for the Profanation of this *Ordinance*. *For this cause some of you are sick and weak, and many are fallen asleep.* Besides, the Reason that is assigned for these *Punishments*, or *Judgments*, was, *That they might not be condemned with the World,* *Verse 32.* *For when we are judged*, says the *Apostle*; It is the same word; it may be as well *Rendred Damned*, as that in the *Text*, *Damnation*. But when we are *judged*, *we are chastned of the Lord*, that we *may not be condemned with the World*. God did thus judge, or punish the *Corinthians* in this *World*, that they might be *Reformed*, and not perish *Eternally*. So that he who *Eats and drinks unworthily*, may fear lest his *Contempt* and *Profanation* of the *Ordinance*, be followed by some Remarkable *Jugdment of God*, at least it was so in the *Apostle's time*.

2. Consider further, That the Disorders committed by the Corinthians, and occasioned by their Love-Feasts that preceded the Lord's Supper; They were such as were peculiar to those Times, and are now Abolish'd and disus'd. Christians then Feasted by themselves in their Religious Assemblies, in Imitation of what the Heathens did in their *Idol-Temples*. The Rich sent in their own Provisions, and every one contributed to this Feast, by bringing some Portion; but there they banded into several Parties as they came, without tarrying one for another, and feeding lovingly together: Every one fell to that Portion of Meat which he brought, as if they were at home, when it should have been divided in Common, and the Poor have had their share: *Whereas*, says the Apostle, *Some are hungry, and others intemperate, and drunken.* This they are taxed with in the 22 Ver. *What*, says he, *have ye not houses to eat and to drink in?* They made little or no Difference between these *Love-Feasts*, and the *Lord's Supper* at the close of them; between these *Sacred Symbols* of our *Lord's Body and Blood*, and common Food and Drink. They were in the House and Worship of God, just as in their own, and made no Distinction between

tween this and a common Meal. Nay, it was worse, They turned this Ordinance into a drunken Club, or a Riotous Entertainment , making it an Instrument and Occasion of Debauchery. This was Eating and Drinking Unworthily indeed ; and no wonder if God did so severely punish them for it. The Apostle Jude taxes these Love-Feasts, Verse 12. But there is no danger of such Excesses at the Lord's Table now, or of eating and drinking Unworthily in the same manner as the Corinthians did.

3. If we take Damnation for Eternal punishment, which Unworthy Receiving does without Repentance expose to : Yet consider, that the Wages of every Sin is Eternal Death. And you have the same Reason to be afraid of Other Sins, because you run the same Hazard. The Sacrifices of the Wicked God abhors ; And the very Prayers of the Hypocrite, are an Abomination to him. But,

4. Consider, That by eating and drinking his own Damnation , the Apostle does not mean, that every such Person shall certainly and inevitably be damned ; but that (without Repentance) it is a damning Sin : Unworthy eating is so, and so is

is sinful abstaining too, without Repentance: And why so much Tenderness in the one Case, and not in the other? No Man needs be blamed for being unwilling to *Damn himself*: But why should Men be fearful of it in this Instance, and not in others? *Infidelity*, *Disobedience*, and *Impenitence*, will as certainly expose a Man to Damnation, *without the Sacrament*, as *with it*. And they cannot fairly urge the Fear of Damnation against coming to it, who are not restrained thereby from *other sins*, as damning as this.

5. That therefore which the Apostles words will most properly infer, and direct us to, is this, That since we are required, in Obedience to Christ, to do this *in remembrance* of him, and yet such severe Punishments are threatened to those that do it unworthily; The plain consequence is this, That *we should not omit it, because of the Command; nor yet carelessly undertake it, because of the threatened judgment.* But it will by no means excuse, or plead for the total neglect, and omission of it.

'Tis plain, the Apostle never thought that the sin and danger of doing a Duty amiss, might be made an Exception against

gainst the doing it at all ; or that threatening Damnation to eating and drinking unworthily, should scare Men from eating and drinking at all. He takes what care he can, that the Duty may be perform'd, and the Error in doing it, may be effectually prevented : But never makes the Danger of the one a Dispensation from the other. He tells them of *the sin*, to eat and drink unworthily, and of *the punishment* it makes 'em obnoxious to, but he doth not therefore tell 'em, they may stay away from the Sacrament, for fear of committing *the sin*, or of incurring *the Danger*: Not even in that case, where they were actually Guilty, and really Punisht.

6. You ought to consider, That you will but increase your Sin and aggravate your Damnation, by all the other Duties of Religion, and other parts of Divine Worship, if you continue *Impenitent*. You are often told, that you ought not to come to this Table, till you Repent, and turn to God in Christ with all your heart and give up yourselves intirely to be the Lord's: But if you do not Resolve to do so, the same Argument will hold for the neglect of Prayer, and other parts of Divine Wor-

Worship : All these will aggravate your sin ; But the Possibility of doing other Services of Religion amiss, is not counted a sufficient Reason for the not doing 'em.

After all such pretences and excuses, there is too much Reason to think, that the most are afraid of coming to this Ordinance, lest the preparing for it, and the consequent Duties which they know are required, should interrupt their Sensual Pleasures, or their inordinate Prosecution of the World, and oblige them to leave their sins, which, as yet, they have no mind to part with. Such as these ought not to come indeed, they have other work first to do : They are first called to *Repentance*, and *Faith* in Christ, and afterwards to *the Communion of his Body and Blood*. They are called to understand and own their *Baptismal Covenant* by the Answer of a good Conscience, and then to *renew it* at the Table of the Lord ; This Priviledge belongs not to them, till they have truly repented, and forsaken sin, and yielded themselves to be the Lord's.

3. *Object.* But others are ready to say, *I would come, and have had many a Thought about it ; But I doubt of my own Sincerity, and*

and the truth of my Grace ; I know it is Childrens Bread , and I am not certain I am one of that number. And does not the Apostle tell us, That he that doubteth , is damned if he eat : Now I doubt whether I am passed from Death to Life or no ; May such a one as I venture to come, who have no Assurance that I am in a State of Grace ? Are all those unworthy, and unfit to come , who come in any other State of Soul , than they think they may safely dye in ?

Several things may be said in Answer to this.

i. That many mistake the Nature of true Faith and Sincerity, and think, if they have not Assurance of the Love of God, that therefore they have no true Faith. They make saving Justifying Faith to consist in believing the special Love of Christ to their Souls, in believing that their sins are pardoned , and that they are in Christ. But this is a dangerous Mistake, which one would wonder, under such clear Light as we enjoy, should be so common.

For how unspeakable is the Difference between the Truth of Grace, and the Knowledge of its being true ; be-
tween

tween a hearty Consent to the Terms of the Covenant, and the Reflex Act of Faith, so as to be able to say, *I know my Interest in the Covenant.* Many a false Professor may flatter himself, that his Faith is true, when it is not; and many an Upright Christian may doubt and question, Whether he be one or no? But the Latter shall one Day be ashamed of their Fears, as the Former of their Hopes. The Lord knoweth who are his, when many that are His, do not know it themselves. And if a Minister of Christ will ask a few home close Questions of such doubting, trembling Christians, by which their hearty consent to the Covenant may be judged of: Their Answers plainly shew, That they believe in Christ, and love him above all the World, and regard no Iniquity in their hearts; And yet will continue to doubt of their Integrity, though the Bent of their Hearts, and the Endeavours of their Lives, do abundantly prove that they are Sincere.

2ly. However, it may ordinarily be known whether your Faith be of the right kind or no; and whether you are Upright towards God or no. We are bid to Examine, and Search, and try, and prove our selves, in order to it; that we may find

find the Mark and Impress of God upon our Souls, the *Fruits of the Sanctifying Spirit there*, and so have Rejoycing in our selves, and not in another. It is so far from being unlawful to collect Comfort from the Marks and Signs of our *Sanctification*, and to prove our *Union to Christ*, and *Justification* that way ; that it is the very Method of the *Gospel*, to direct us to know our State towards God, by thus looking inward , to find the *Image of Christ upon the Soul*, and by observing the *Fruits of the Spirit in a godly Conversation.*

Such doubting Christians would do well to Consult some Faithful Minister of Christ , and Represent the State of their own Case, what they feel ; that so they may be told what it doth signify, and be help'd to judge of themselves.

It is granted, that you know how it is with you,better than any Minister can do : For, as * One well expresses it, *A Patient knows better than any Physician what he feels ; but a Physician when he hears it, can tell from what Cause it comes, and what is the Nature of the Disease, and what is like to come of it, and what is the proper Method for a Cure.*

* Mr. Baxter.

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There is a great deal of Reason, why you should expect and hope for the Resolution of your Doubts in such Cases, by consulting some Minister of Christ; especially him, under whose Ministry you have chosen to place your selves, as the Helper of your Faith, and Joy.

3. The Penitent Christian, though he want Assurance, is Accepted of God, and hath Right to this Ordinance, whether he believe it or no. If you unfeignedly consent to the Covenant of Grace, and with an humble penitent Sense of your past Sins, are willing and desirous to close with Christ, on the Terms of the Gospel, *That God shall be your God, and Christ your Redeemer and Lord, and the Holy Spirit your Sanctifier and Guide;* If you are willing, heartily willing, to give up your selves to be instructed, ruled, and saved by him: *This is the very Heart of saving Faith.* And if this be your Character, you are the Members of Christ, and ought to come to the Lord's Table: For though your timorousness, and present Scruples may make you Suspend for a-while, they cannot deprive you of your Right to the Ordinance; nor disoblige you from the Duty of coming to it. For *All such who unfeignedly consent to the Covenant,* *they*

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they may, and ought to come, to signify their Consent, and to receive the Seal of the Covenant.

4. Every Christian ought to endeavour to know his State; lest they be distracted between the *Hopes of God's Acceptance of them on the one hand, and the Fears of coming Unworthily on the other.* Because they doubt of their *Worhtiness*, they fear to come: And because they have *some good Hope*, they dare not stay away, lest they neglect their Duty.

The proper Remedy, is to Resolve *Unfeignedly to please God, and obey him in this, and all other Instances;* and then *do this in Remembrance of Christ, as what all his Followers are obliged to do.* It may be that Ignorance of thy State, from whence thy Doubts proceeds, is owing to the Neglect of Self Examination, and the use of proper Means to know thy Self.

5. It may yet be Adviseable for *some melancholy tempted Persons*, under some perplexing Doubts, to stay away for a while, till they have competently over-come their Fear; lest they should get more hurt than good, and be even swallowed up with Desperation, should they come; while they use better Means to be acquainted

quainted with themselves. It is better for them to do so, than that all the Hypocrites, and Impenitent persons in the Congregation, should be told it is their Duty to come to the Lord's Table, if they can but make themselves uncertain, whether they be Impenitent or no.

6. However, he that, upon the best Search and Examination of himself, as to his Heart and Life, can say, *That it is true, I am not certain, that my Heart is sincere with God in his Covenant; yet I must say, (and blessed be God that I can say it,) that as far as I know my own Heart, I think I do truly Repent of all my past Sins, and that I do unfeignedly consent to the Covenant; I am not fully sure, but so far as I know my own Heart, I do.* Such a one may come to the Lord's Table, and find Welcom.

And the Truth is, if None should come but such as have full Assurance, and a Certainty of their Salvation; I think in most places there would be very few Communicants: very many of you that do come would tarry away, and ought to do so, and I should be one of the Number.

7. As

7. As to the Apostle's Expression, Rom. 14. 24. *He that doubts is damned if he eat.* In the Original it is, *Is self condemned.* But it is not meant of eating at the Lord's Table, but of eating Meats, which he doubts whether it be lawful to eat of, when at the same time he knows it is lawful to forbear. In cases of such indifferent things, the safest course is to forbear; but in a case of Duty, your doubting alone will not disoblige you: Else Men might give over any Duty, without sin, if they are but blind, or erroneous enough to doubt whether it be a Duty. If thou art a real upright Christian, though a doubting one, thy doubts will not make the neglect of this Ordinance not to be a sin.

8. Be sure of this, *He that endeavours not, to know his State, and to be prepared to come to this Ordinance, he lives in continual sin.* Let them consider it, who fright themselves with the danger of coming unworthily, but seldom think of the sin and danger of not coming at all. He that continues in his sin, and will adventure to eat of this Bread, and drink of this Cup, he shall be judged and punished; and so shall he that stays away, and will not pay this part of Homage and Worship unto Christ, which he requires of all his Followers,

Followers, in Remembrance of his dying Love: He who is not fit company for Christ, and the Faithful, at this Feast of Love, cannot be in a good and safe condition; his Business is to Repent, and to get Ready.

9. Let weak Christians, who have some Doubts remaining, consider, That this Ordinance is appointed for an help to weak Faith. The Seals of the Covenant are for greater Confirmation to us, That the Heirs of the Promise might have abundant Consolation. In this Sacrament God speaks more solemnly, more particularly, more affectionately to us, for the help of our Faith. A sealed Pardon is here offered to every one by Name. That which is spoken in general by the preaching of the Word, is here particularly applyed to individual persons. And usually the sincerely Penitent get Relief and Comfort, against their Doubts, and Jealousies, and Fears, by Obedience to Christ in this Ordinance. To Allude to that Expression, Luke 24. 30. Christ was known to his Disciples in breaking of Bread. I say Allude to it, for I question whether that was Sacramental Bread; though * some plead strongly for it.

* Dr. Bury, and others.

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Lastly,

Lastly, If we have any good Hope through Grace, notwithstanding some Remaining Doubts and Fears; though we cannot come with Assurance, we may come humbly and penitently. We may give up our selves again to God in Christ as his Servants, though we cannot say certainly, that he is our Saviour. We are Sinners, and need a Pardon; we are penitent Sinners, and are desirous of one. If we do not know we are pardoned Sinners, yet let us come penitently, humbling our selves before him, under the sense of our Vileness, as knowing we need a Saviour to Reconcile and Justifie us. Let us look upon him as the Saviour, whom we have pierced whom we have crucified, if we cannot look upon him as Ours in special Covenant. Let us take shame to our selves, and acknowledge the Guilt of our Sin, though we cannot apply the Comfort of his Salvation. You may come (faith One) with brokenness of Heart for Sin, when you cannot come with the Joy and Rejoycing of Assured Believers. You may hunger and thirst after Righteousness, and have earnest,*

* Dr. Manton.

eager,

eager, fervent Desires after him; though you cannot, dare not, Glory in him as yours.

Let us therefore Apply our selves to him *as we can*, though we cannot Apply him to our selves *as we would*. Let us stir up the Grace that is in us, do our best, use the weak Faith we have, and say, *Lord, I believe, help my unbelief.* I cannot say, it may be, with the Apostle, *That the Life I live, is by the Faith of the Son of God, who loved me, and gave himself for me:* But I can say with the same Apostle, in another place, *That this is a Faithful Saying, and worthy of all Acceptation, That Christ came into the World to save Sinners, of whom I am Chief.* I cannot say as yet, *My beloved is mine;* But I must say, I will say, that *I am his;* I resolve to be so, wholly, only, entirely, unreservedly, everlastingly his. *Lord, I am thine,* says David; *O save me, for I am thine.* It would be more comfortable if we could say, *Lord, thou art mine;* *Thou hast accepted me in thy Christ,* *Thou hast placed thy Image and Love upon me,* and Adopted me into thy Family. But though I cannot say, *Thou art thus mine;* yet this I can say, *I am thine by my own choice,* *I am thine by the*

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Resignation of my self, and all I have to thee ;
I am thine by entire Devotedness to thee, and
sincere Desire to please thee : I am thine, and
if thou cast me off, and reject me, and I per-
ish for ever ; there shall one perish that was
heartily resolved to be the Lord's ; and
this I hope, believe, and know, shall ne-
ver be.

To conclude therefore, You that want Assurance, who are filled with Doubts and Fears concerning your State, and therefore keep from the Lord's Table, you must endeavour to come in this manner. For my own part, I must profess, (though I hope it is better with some stronger Christians) that this last mentioned Particular is very often to me, the Support and stay of my Soul. And thanks be to God, if in the Sincerity of our Hearts we can reach this ; we may then expect to meet with Welcome, and Consolation. But if we do not, though we should never have sensible Consolation, and full Assurance, and raised Joys, at the Table of the Lord, never while we live ; yet the Authority of Christ requiring us, To do this in Remembrance of him, should be enough to determine our Practice, against all the little Cavils and Objections, that may be made against

against it. O let us not be wanting in our Duty, and the God of Love and Grace, who is the Father of Mercies, and our Gracious Redeemer, of whose Compassion we have had such large and dear Experience, will never be wanting to those, who diligently and sincerely seek him.

THE END.

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The

The Sixth Discourse, After the L O R D ' S S U P P E R.

O F Christ's Last Passover, And its Accomplishment.

From LUKE XXII. 15,16,17,18.

With desire have I desired to eat this Passover with you before I suffer.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.

And he took the Cup, and gave thanks, and said, Take this, and divide it among yourselves.

For I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.

Greater Love hath no Man than this, saith our Blessed Lord, than to lay down his Life for his Friend; To part with that for Another, which, of all things, is the dearest and the most valuable to him-

self. In all Ages of the Christian Church, there have been some, ready to give this Proof of their Love to *Him* who spake these words, by not loving their Lives unto the Death, when they stood in Competition with their Fidelity to *Christ*. And with how much the greater Chearfulness and Alacrity, Willingness and Desire, they did it; by so much the more powerful, and constraining was the Principle of Love. By this we may make some Judgment, what manner of Love it was, wherewith the Lord Redeemer loved us, when he gave Himself for us an Offering, and a Sacrifice of a sweet smelling Odour unto God. The Voluntariness of his Sacrifice argued the Excellency of his Incomparable Love.

Though *his* Death was Necessary, with respect to the Eternal Purpose and Appointment of Heaven, For it was by the determinate Counsel of God, that the Messiah should suffer Death; And though it were Violent, with respect to the Instrumentality of Men in his Crucifixion, they did it with violent hands: Yet with reference to himself, his Death was voluntary, He made a willing Sacrifice of his own Life; He laid it down; None else could have taken it from him. He gave himself a Ransom, He became Poor,
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He made himself of no Reputation, He poured out his Soul unto Death, It was not rent from him. He was obedient to Death, even the Death of the Cross. This gave an extraordinary value to his Sufferings: Upon this depended the Merit of his Sacrifice, and the Efficacy of his Blood. And this is one endearing Circumstance, which heightens his Love, and calls for our thankful Admiration.

He willingly offered himself in the first Council of Peace about our Redemption, and undertook to suffer for us, and make satisfaction to Divine Justice. And after his Incarnation, he always knew, and frequently foretold his own Sufferings and Death. He reproves Peter, as if he acted the Devil's part, when he would have dissuaded him from it. Yea, he most earnestly desired this most bloody Baptism, *I have a Baptism to be Baptized with, and how am I straitened till it be accomplished?* Luke 12. 50. The night before his Sufferings he makes his Last Will and Testament, and leaves it with his Disciples, Giving his blood to drink in the Sacrament, to show, how willingly he would pour it out the next day upon the Cross. And on this Account he so earnestly desired to eat this Passover, which the Text speaks of, be-

cause it was the last, before he should suffer Death. And afterwards , even the same Evening he goes out into *the Garden*, where he knew he should be betrayed ; And so in effect. he brings himself to the Door of the Tabernacle, to be offered to God a Sacrifice for us.

With desire have I desired to eat this Passover with you, before I suffer. As if he had said, The Sufferings I have so often spoke of, are now approaching ; The hour is at hand, when I shall be betrayed, and Crucified ; This is *the last Passover* I shall ever keep with you, before I am lifted up from the Earth ; And therefore I most earnestly desire it, because it is *the last*, that will precede my Death : Whereby I shall put an end to these legal Services, which have all along refer'd to me, and to the Sacrifice and Oblation I am to make for sin. Henceforth I will eat and drink no more of the Passover Supper, for my own Sufferings and Death is that which they signified, and related to. I am the true *Paschal Lamb*, All the Rites and Observances about the killing, and eating of it, were but Typical of my Passion, and shall now be fulfilled.

And

And here, 1. I shall consider *the Passover*, which our Lord desired to eat of. 2. His ardent Desire to eat of this *Passover*, and the Reason of it. 3. The Company with whom he desired to eat it, *With you*. 4. The Time when, *Before I suffer*. 5. The Accomplishment of it in the Kingdom of God. What we are to understand by *the Kingdom of God*, and what by the fulfilling of it therein. 6. His Resolution and Declaration, *That he would eat and drink no more so, till it were Accomplished*. Lastly, Some Reflections, as the Application of the whole.

1. Concerning *the Feast of Passover*. You have the Institution of it, *Exod. 12.* the beginning. Where we find, that it was appointed by God, as a Memorial of the *Israelites* slavery in *Egypt*, and their Deliverance out of it. Former Miracles having been unsuccessful upon *Pharaoh*, God intends to slay all the First-born of *Egypt* in one Night; whereby, in part, the Curse of God pronounc'd on *Cham*, is executed on his Posterity, viz. the *Egyptians*; in destroying All the First-born of both Man and Beast. The *Israelites* were ordered by *Moses* to slay a Lamb, on the Fourteenth day of the First Month, which answers to our *March*,

March, and to Sprinkle the Posts of their Doors with the Blood of that Lamb, and to feed upon the Flesh of it, in their several Families. That very Night the destroying Angel strikes the First born of every Family, where this Command, of sprinkling the Door-posts with the Blood of the Lamb, was not observed. On this, you know, they were delivered out of Egypt, the Egyptians not only giving leave, but desiring them to be gone. And this Deliverance being the Foundation of the Jewish State, was to be perpetually observed by them in their Generations, and to be an Ordinance for ever, Exod. 12. 42.

The whole Institution of the Paschal Lamb is called by the Name of *the Passover*, though it refer especially to the first Lamb in Egypt, whose blood was sprinkled on the Door-posts of the Israelites Houses, when the destroying Angel passed them by. And the Reason of that Name, *Passover*, is because of the Angels passing by their Houses, and their consequent Deliverance out of Egypt, passing out of the House of Bondage into Liberty. And nothing is more usual, than to give to the Cause the Name of the Effect. Upon which Account Christ is called our Righteousness, Wisdom, Refuge,

Resurrection, and Life, &c. But the same Name, *Passover*, is also given to those Lambs which were slain every year afterwards; This Feast being Annually observed, in remembrance of that Deliverance of theirs out of Egypt. This being a constant Memorial of *the first Passover*, has *the same Name* given it, with that to which it related. And this also is common in Scripture, to give the Name of *the thing signified*, to the *Sign* which represents it. So the Jews are said to kill the *Passover*, that is, *the Paschal Lamb*, which was in remembrance of the Angels passing by their Houses, and their consequent Deliverance out of Egypt. Thus *Circumcision* is called *the Covenant of God*, And *the Rock* in the Wilderness is called *Christ*, And the *Seven Candlesticks* in St. John's Vision, are the *Seven Churches*, That is, These are signified, and represented by them.

'Tis therefore very absurd for the Romanists to insist upon these Words, *This is my Body*, to prove, that the Substance of Christ's Flesh and Blood is in the Sacrament. They may as well argue, That *the Paschal Lamb* that Christ did eat with his Disciples, was *the same* with that which was slain by the Israelites.

lites in *Egypt*; Or that it was not *an Animal*, because it is called *a Passover*; Or that the Paschal Lamb was *Transubstantiated* into the *Flesh of Christ*, because *Christ* is called *our Passover*, and sometimes called *the Lamb of God*, as well as *the Bread* in the *Sacrament* called *his Body*, and the *Wine* *his Blood*.

Before I leave this Head, I might mention the *Historical Evidence*, that agrees to that of the *Holy Scriptures*, concerning *the Israelites Passover in Egypt* and the sprinkling of their *Door-posts* with the *Blood of the Lamb*, in that *Memorable Night* of their *Deliverance*. For the better understanding whereof, we may consider,

I. That *the Jews*, after the *Death of Moses* and *Joshua*, were several times in *Subjection* to the *Neighbouring Nations*, and could not have had the *Confidence* to keep up such a *Solemn Memorial* of this thing every *Year*, if the *matter of Fact* had not been known to the *Egyptians*, and their other *Neighbours* round about, to be true; which yet *the Jews* continued to observe every *Year*, till their last *General Dispersion*: And to this day they have something in
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Imitation of it, wherever they are scattered upon the Face of the Earth. Besides this,

2. The Tribe of *Lezi* were set apart by God, and Consecrated to him in a Solemn manner, in stead of the *First-born* of the People of *Israel*, that were preserved in *Egypt*, as you read, Numb. 3. 12, 13. *For when I smote all the First-born in Egypt, I hallowed unto me all the First-born of Israel. They are mine, and the Levites instead of them.* So that every *Levite* was a living Memorial of that Miracle.

3. Besides the constant Law enjoyned upon the *Jews*, and observed to this day, concerning the *Redemption* of every *First-born* among them, and of unclean Beasts, Numb. 18. 15.

4. The Memory of the Death of the *First-born* in *Egypt*, which gave occasion to the Ceremony of the *Pasover*, continued among the *Egyptians* even after the Death of Christ. For * *Epiphanius* relates, ‘That at the same time of the Year, the Night before the *Israelites*

* *Hæres.* 18. *advers. Nazaræos.*

went

' went out of Egypt, when the First-born in Egypt were slain, the Egyptians were wont to mark their Houses, their Trees, their Sheep, &c. with red; by that, as by a kind of Talisman, thinking to avoid some such Mischief and Calamity as their Fathers experienced at that time, and which the Israelites escaped, by following the Advice of Moses, to Sprinkle the Door-posts of their Houses with Blood. Some such Custom as this continued in Egypt, even after the Incarnation of Christ.

II. Having spoken thus much concerning the Jewish Passover, Let me now consider our Lord's desire to eat of it. *With desire have I desired to eat of this Passover before I suffer. With desire have I desired.* An usual Hebraism, to signifie the earnestness, and vehemency of his Desire. The Evangelist Luke hath many Instances of this, agreeable to other Expressions in other places, as Heb. 6. 14. *In blessing I will bless thee, and in multiplying I will multiply thee.* The Zeal, and Earnestness, and Ardency of his Desire is expressed by it: Agreeable to that forementioned place, which referr'd to his Death and Sacrifice, Luk. 12. 50. *I have a Baptism to be baptized with, and how am I straitened*

straithened till it be accomplished. As if he could not live in Ease, have no Rest or Quiet, till he was made a Sacrifice. And that is the first and great Reason of desiring this Passover,

I. Because this was to be *the Last before he Suffered*. Therefore he so earnestly desires it. The near approach of his Sufferings did not at all abate his Resolution, and Desire of Suffering, but rather gave an Edge to his Affection. He was so far from being disheartened by the near Prospect of his Crucifixion, that the nearer he comes to it, the more he desires it; And therefore desires to eat of *this Passover*, which was to be his *last*: And then makes his Last Will, and Institutes *this Supper* the same Evening, being desirous every thing should be dispatched, that was necessary or fit to be done before he Suffered.

It was the Last Night of his Life, and the Night wherein he was to be Betrayed, and foreknew he should be so. Other Passovers Prefigured his Death, this did both Prefigure and Accompany it: for his Death was now in a manner present. 'Twas this that made him long, and desire to eat this Passover, Though

at

at the same time he had so near a Prospect of his Amazing Sufferings in the Garden that Night, and on the Cross the next day. Could we understand the Agonies of his tormented mind, that made him complain, That his Soul was sorrowful even unto death, and Pray with doubled and trebled Importunity, that the Cup might pass from him; we may then judge of his Love in desiring to eat of this Passover, for this reason, because his Last.

2. Another Reason may be, *To give us an Example of Obedience:* And therefore, being *made under the Law*, he would exactly observe it; And so for our sakes fulfil all Righteousness, as in many other Instances, of Subjection to his own Creatures, of paying Tribute to his own Subjects, &c. And, to teach us Humility, a little before this, he would wash the Feet of his own Disciples, with those hands, which, just after this Passover, had all Power in Heaven and Earth Solemnly given into them.

And not only as to the *Moral Law*, But he stooped down to the very Fringes of the *Ceremonial Law*, as an Example of Obedience. And therefore the Skin

And its Accomplishment.

Skin of his Flesh was Circumcised, and his Holy Mother Purified; And he that was the true Passover, would keep the Typical one; And so, as one well expresses it, did obediently stand under his own Shadow.

3. One Reason of his Desire to eat of this Passover, might be, *to put an end to the Sacraments of the Legal Institution.* And therefore after the eating of the Passover, he instituted the Lords Supper, which succeeds in its room; Which is a Feast upon the Sacrifice of Christ, the True Lamb of God, the true Christian Passover, in Remembrance of our Deliverance by Him from Sin and Hell, from Death and the Devil. Those things therefore that were but Types and Shadows of Him, must cease after his Death, the Truth and Substance of them being now Accomplished, as I shall shew presently.

4. Another Reason might be, *That he might have Fellowship and Communion with his Disciples.* And that leads to the consideration of the Third thing.

III. The Company with whom he desires to eat this his last Passover, *With You.* The Jews tell us concerning the Number of those that were to eat the Passover,

Passover, That it was not to be under *Ten*, for the whole Lamb was to be eaten: Nor above *Twenty*, lest they should need two Lambs. Therefore our Lord sent word to one of his Disciples, to prepare every thing for that Solemnity; that the House might be searched if there were any *Leavened Bread* left in it; Which they were wont to do very carefully in every corner, saying, *Blessed art thou, O Lord, who hast Sanctified us by thy Precepts:* And then throwing a little Dust into the Air, they used these words, or the like, *If there be any leavened Bread in this House, let it be as this dust, cast into the Air.* But the principal Reason of sending word beforehand, might be, because the Persons in the Family were to be numbered. And it is not improbable, but there were more Men than the *Apostles* and our *Lord*, who were present at the eating of this Passover, and it may be some Women too. For,

1. It is probable; That the *Man and his Family*, in whose House it was, did eat of the Passover with *Christ* and his *Apostles*. Secondly, The Expressions of the *Evangelist* are very considerable, concerning him that should betray him.

There

There is a *Threefold Gradation*; He says, first, in the General, *One of you shall betray me*: And afterwards he comes nearer, and says, *One of the Twelve*; Or, of my *Apostles*, often so called: So that at the eating of this Passover, there seemed to have been more present than the *Twelve Apostles*. And afterwards he particularizeth the Person, *He that dipeth his hand with me in the dish*. *Thirdly*, We read that *the Virgin Mary*, and two or three other Women, did usually accompany him, and were then at *Jerusalem* to eat the Passover: For the next day *the Virgin Mary* was standing by the Cross, when our Lord was Crucified: And it being the Jewish Custom for the Relations to join together at the Passover Supper, it is not unlikely that she did eat the Passover with Christ; And it being in the House of one of his Disciples, she might tarry there that night, while he went out from thence about *Eleven* or *Twelve a Clock* at Night into the Garden, where he was betrayed and taken; And she hearing of his being taken, might go to the High Priests Hall, and be at the Cross the next Morning, at *Nine a Clock*.

With desire I have desired to eat this Passover with you, before I suffer. *With You,*

You, You, my Disciples and Friends; with whom I shall never eat another *Passover*. Notwithstanding the Prospect of his Approaching Sufferings and Death, He did not decline, but earnestly desire Communion and Fellowship with them in such an Ordinance.

When he gave 'em the *Cup*, 'tis observable he bids 'em divide it among themselves. The Scripture saith not, that he gave the *Elements* into every one of their particular hands, much less into their mouths, without their touching the *Bread* or *Cup* with their own hands, except we will admit that *Christ chang'd the posture he was in*, and alway used at Meals (and the Scripture saith not he did,) how cou'd he reach it to so many as Eleven Persons in the same Posture?

IV. Let us consider the Time when, Before I Suffer. There is a great Controversie about the Time of this *Passover*. It was certainly upon Thursday-night, He being Crucified on the Fryday in the Forenoon, though he did not give up the Ghost till Three in the Afternoon. But the Question will be, whether it was at the same Time, that the Jews kept their *Passover*,

sover, or a Day sooner; And if it was a Day sooner, How could the *Paschal Lamb* be killed, which was to be brought to the Temple, and be killed by the Priests, between the two Evenings of the Fourteenth day, the first whereof began when the Sun began to decline, or as soon as Mid-day was past; The other Evening was after Sun-set. Some Learned Men think it is plain, That the Time when our Lord did eat this *Pas- sover* with his Disciples, was the day before the Generality of the Jews kept theirs; from Job. 18. 28. Chap. 19. 14.

For the better understanding of this, you must know that the Time for the Observation of the Jewish Festivals, was Regulated by the Appearance of the New Moon. They had not Almanacks * in those days, as we have now, to tell us beforehand when will be a New-Moon. But (if we may believe the Jewish Writers) about the time when they expected a New Moon, they sent Men to watch for it on the Top of some Hill, or High place; and he who could first discover a New-Moon, was to tell the Priest, and he to Blow the Trumpet, to give

* Dr. Wallis of the Christian Sabbath, in Answer to Mr. Bampfield, Page 13.

the people notice, that there was a New-Moon. But, in case of Cloudy weather, if in Three days time, from their first expectation, no Man could see a New-Moon, they did then venture (but not before) to blow the Trumpet without seeing it, which must needs cause a very great Uncertainty, and the same Moon be sooner seen at one place then at another, and the Passover kept accordingly.

So that sometimes there was a Mistake of One day, or more. Now it hath been * proved, out of Epiphanius, and others, that there was a Contention and Tumult amongst the Jews, at this very Passover, concerning the Time, or the Day, wherein it was to be observed, and that the Senate had appointed a Day too late, and had not determined according to the True Phasis, or Appearance of the Moon: 'Tis manifest our Saviour kept the Passover on one Day, and the Generality of the Jews on another (perhaps he, about a Fortnight before, might see a New-Moon, a Day sooner than they did.) And therefore we may suppose our Lord, and the more Pious

* Dr. Cudworth's Notion of the Lord's Supper,
Page. 50, 70, &c,

Jews,

Jews, did not Approve of that Order of the Senate, but followed the true Appearance of the Moon, confirmed by sufficient, and assured Witnesses ; The Passover being to be kept on the Fifteenth Day, from the Appearance of the New Moon.

But you will say still, How could that Lamb be brought to the Temple, and killed there, if it were not on the same Day the Jewish Passover was generally Observed? Unto which it is Answered, That either the Master of the Family might be permitted on that day to kill the Lamb; Not all the Lambs, to be eaten by the Paschal Societies, were to be killed by the Priests at the Temple, and their blood poured out upon, or at the Foot of the Altar; but some of 'em in stead of All. Or that as to this and other Feasts, whose Time depended upon this Determination, that it was usual, in Doubtful Cases, to permit the Feast to be Solemnized for two days together. Many Instances can be brought of this out of the Writings and Practices of the Jews, and it is probable it was so now. It is certain it was the Night before he suffered, that he did thus eat the Passover, and the Day wherein Israel went out of Egypt. And it is a Tradition among the Jews, says

L Grotius,

Grotius, That then Israel should be delivered and redeemed in the Days of the Messiah, even on the same day wherein they were delivered out of the House of Bondage in Egypt. Thus admirably did the Wisdom of God concur, to make the Antitype agree with the Type, as will appear more distinctly under the next Head.

V. The Accomplishment of this Jewish Passover in the Kingdom of God. For I say unto you, I will eat no more thereof, until it be fulfilled in the Kingdom of God. Which denotes it should be accomplished very shortly in that Kingdom. But Until will not argue, as if he should have afterwards eaten of it again. That will not follow, any more than that Michal Saul's Daughter had Children after her death; because it is said, She had no Child till the day of her death.

1. What is meant by the Kingdom of God?

2. What by the Fulfilling of the Passover therein? And how, or wherein it was then Accomplished, and Fulfilled?

1. What are we to understand by the Kingdom of God, or the Kingdom of Heaven? Sometimes the expression is used for the Kingdom of Glory. Blessed

sed are the poor in spirit, for theirs is the Kingdom of God. Sometimes for his Providential Government, His Kingdom ruleth over all. Sometimes for the Execution of Judgment on the Nation of the Jews, Mark 9. 1. Some standing here shall not taste of Death, till they see the Kingdom of God come. But most usually it is taken for the Kingdom of Grace, in General, The Messiah's Kingdom, with what belongs thereto. The outward Means of Salvation are sometimes so called, Math. 21. 43. If I cast out Devils by the Spirit of God, then is the Kingdom of God come unto you. The Internal Renovation of the Soul is also so expressed, The Kingdom of God is within you, and cometh not with observation, Luk. 17. 20, 21. The Essentials of Christianity are also expressed by this Phrase, Rom. 14. 17. The Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost. But the Church-State, or the Evangelical Dispensation by the Messiah, is most commonly understood; As when the Kingdom of God is said to be at hand, by the Preaching of Christ, and his Apostles. And no greater Prophet than John the Baptist, yet the least in the Kingdom of Heaven, or the meanest Minister of the New Testament,

who Preacheth the Accomplishment of those things, which the Baptist saw but the beginning of, *is greater than John the Baptist*, for he died before the Sacrifice of Christ. So in this Text, our Lord sayes; *He will eat no more of the Passover, and drink no more of the Fruit of the Vine*, till it be accomplished *in the Kingdom of God*; that is, till what was represented in the *Figure*, and *Type* of the Jewish Passover, was really fulfilled by the Messiah's Offering himself a Sacrifice upon the Cross. Which Sacrifice and Death of Christ was supposed, and anticipated in the Lord's Supper, as the first Institution of this New Kingdom, or Gospel-Dispensation, *My body broken for you.* And this brings me to consider,

2. *The Fulfilling of this Passover, in the Kingdom of God*, Or the Accomplishment of the Legal Passover, when Christ, the Lamb of God, who taketh away the Sins of the World, was Sacrificed for us. And here we may consider in the General,

i. That something more than the History was intended.

2. That

2. That these things did refer
to the *Messiah*.

3. That the Faithful under the
Old Testament did so regard
them.

1. It is certain, that somewhat more
than the *History* was designed. All the
Sacrifices and Ceremonies of the *Mosaick
Institution*, were but *Shadows of good things
to come*, But the *Substance is Christ*, Colos.
2. 17. He is so even of the *Jewish Passover*: For the *Jews* can never assign any
pertinent and solid Reason of the *Passover-Rites*, if there were no Reference
to the *Messiah*. What need of the Choice
and Separation of a *Lamb* in that man-
ner? What Vertue could there be in
the killing of one, and the Sprinkling
their Door-posts with *his Blood*? What
Influence could That have on their De-
liverance out of *Egypt*? Could not God
distinguish the Houses of the *Israelites*,
from those of the *Egyptians* without this?
No Reason can well be assign'd of such
Rites and Orders, but by the Doctrine
of the *New Testament*: These things are
thereby discover'd to be Excellent Em-
blems of the great Mystery of our Lord's
Death.

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2. The whole Design therefore of this *Paslover-Feast*, had an Aspect upon the *Messiah*, and does Admirably Represent the Death and Sufferings of Christ, the *Lamb of God*, Sacrificed for us; By whose *Blood* we have a Spiritual Deliverance from *Sin* and *Satan*; as by the *Blood* of the *Pascbal Lamb*, they had a Deliverance from the *destroying Angel*; and afterwards a Deliverance from the *Egyptian Bondage*. Even the *History* of the *Institution* of this *Passover*, shows a manifest Reference to *Jesus Christ*: For we read, *Exod.* 12. 45. concerning the *Pascbal Lamb*; *Neither shall ye break a Bone* thereof. And this is said to be fulfilled in *Christ* the *Antitype*, as if pronounced immediately of him, *John* 19. *When the Soldiers found him dead, they brake not his Bones, as of the other two.* And it follows *These things were done, that the Scripture might be fulfilled, which says, A Bone of him shall not be broken.*

The *Faithful* under the *Old Testament* did so regard these Things; And therefore *Moses*, who esteemed the *Reproach of Christ* as greater Riches than the *Treasures of Egypt*, and therefore did know him, is said to have kept the *Passover in Faith*, *Heb.* 11. 28. In which Chapter, the *Apostle*

file speaks all along of *Faith in the Mediator*, and not of *Faith in God simply*. But,

2. Let us consider more particularly, how these Things, with Relation to the *Jewish Passover*, were accomplished by *Christ*, as the *Lamb of God* to take away *Sin*. And that will appear, if we consider four Things.

1. *The Person of Christ as our Passover, or Paschal Lamb*
2. *His Sufferings, and Sacrifice.*
3. *The Fruits and Benefits of them to us.*
4. *The way and manner of our Participation of these Benefits.*

1. *The Person of Christ, who is the true Paschal Lamb.* I shall not stay to consider the Resemblance of his Character, to a *Lamb* for *Meekness*, for *Patience*, for *Submission*, and *Obedience*: He was brought as a *Lamb to the Slaughter*, and as a *Sheep before the Shearers* is dumb, so he opened not his Mouth. Nor that the *Paschal Lamb* was to be *without blemish*, sound and entire, without Bruise or Maim: Thus holy was Christ in his Conception, and Birth, and in all the Actions of his Life; *A Lamb without blemish, and without*

spot, 1 Pet. 1. 19. Holy, harmless, and undefiled, separate from Sinners, Heb. 7. 26. Nor how the Lamb was set apart, and chosen for three days, and killed the fourth; answered by Christ's being set apart to his Prophetical Office, wherein he manifested himself for about three years, before he offered himself a Sacrifice in the fourth year. Those that write concerning the Types, are large upon this Subject.

2. We may consider his *Passion*, and *Sufferings*, the Fulfilling of it as to his *Death*, and the *Time* of it. The *Paschal Lamb* was to be *Roasted with Fire*; Which might not only put them in Mind of the Hardships they endured, in the *Brick Kilns* of *Egypt*; but Prefigure the *Sufferings of Christ*, as crucified and pressed, when his strength was dryed up like a *Potsheard*, and his Tongue did cleave to his Jaws, Psalm. 22. 15. The *Time* also of his Suffering agreed with the *Time* of the Jewish *Passover*, About the Ninth Hour, or Three a Clock in the Afternoon, the usual Time that the *Passover* was to be *Killed*.

3. As

32 As to the Fruits and Effects of his Sacrifice, there is a further Accomplishment of the Type: For the destroying Angel is diverted from the Israelites Houses. The Blood of a Lamb could not Merit, or procure this, but as it Represented the Blood of the Messiah; Whereby the Wrath of God is quenched, and we delivered from Satan the great Destroyer. And as this was the Earliest of their Deliverance from their Bondage in Egypt; By the Death of Christ we are set free from a much worse Slavery.

4. Consider the manner how we partake of the Benefit, and Fruits of Christ's Sacrifice. Our Hearts must be sprinkled with the Blood of Christ, as the Israelites were to sprinkle the Blood of the Lamb, on the Door-post of their Houses. They were to feed upon the Flesh of the Paschal Lamb; We are in a Spiritual sense to do so with Reference to Christ, John 6.53. They were to eat it with sour Sause, with bitter, or wild Herbs: Repentance for Sin must be joyned with Faith, in a Saviour. Unleavened Bread was to be thrown out of the House; And you know how the Apostle applies this, unto those who are called to keep

the Feast, even that Feast upon the Sacrifice of Christ, at his own Table, 1 Cor. 5. 7, 8. Not with the Leaven of Malice, and Wickedness; But with the Unleavened Bread of Sincerity, and Truth.

It was Remarkable as to the first Passover, It was to be eaten *in hast*, with their *Loincs girt*, *Shoes on their Feet*, and a *Staff in their Hand*: As Pilgims and Strangers here, who are hastning to a better Country, which God hath promised, and which their *Canaan* may Mind us of, and make this also Applicable to our Case: Which will bring me to the Sixth, and last thing.

Sixthly and lastly, The Resolution and Declaration of Christ, to eat and drink no more of this Passover, till it be accomplished. Some think that the 18th Verse, *I will drink no more of the Fruit of the Vine, till I drink it new with you in my Father's Kingdome*, is misplaced and ought to come in after the Institution of the Lord's Supper, as it is placed by the Evangelists, Matthew and Mark. * Chrysostom thinks it Refers to his Eating and Drinking with his Disciples, after his Resurrection in this World; That he would not any more

* 83. Homil. in Mattheum.

Eat and Drink, till he had suffered Death, and was risen again : And then, to manifest the Truth of his being Risen, he did condescend to satisfie, and convince them in that manner. But there is little ground for that Interpretation.

It is not improbable, but our Lord may Allude here to the Custom of the *High Priests*, who coming out of the *Holy of Holies*, did keep a *Feast of Joy* with his Friends : For if he were a Wicked Man, say the *Jews*, he died in the Place ; If a good Man, he came out safe : And then he Rejoyced with his Friends, and kept a *Feast*, where they were wont to drink *New Wine*. To this Custom our Lord may Allude in this Expression, thereby telling his Disciples, *That he should not sink in the Performance of what he undertook* ; * *in the great Offering that he was to make to God his Father* ; *but come off with Success* : And then they should Rejoyce, and Feast together ; He would drink *new Wine with them in the Kingdom of his Father*.

* Dr. Allix.

Some think the Evangelist Luke, as to Christ's drinking new Wine, Refers to the Lord's Supper that was to follow. And as he Recites the Words, they are more Intelligible, than as they are mentioned by St. Matthew, or Mark. He Annexes them to the Passover Cup, though the other Recite this Passage after the Cup in the Lord's Supper: But the Words might have been spoken by Christ before. And 'tis easier to Transpose the Words in Matthew and Mark, to the unmentioned Occasion, which was immediately before the Lord's Supper, than to Transpose the whole 19th and 20th Verses in Luke, before the 17th Verse, which would also make it a Tautology.

By the Kingdom of God, all the Evangelists seem to mean the Gospel Dispensation, which was to Commence in the Lord's Supper, as the first of that sort; for the Baptism of John, and of the Disciples of Christ, before his Death, was different from Baptism since, the New Testament Baptism, Acts 19. 4, 5. The Lord's Supper by Anticipation did signify, and shew forth the Lord's Death. This is my Body broken for you. He supposed it broken, and himself sacrificed, and the Passover fulfilled:

filled : Jesus Christ being the Lamb of God Typified, and Presignified by the Passchal Lamb, till his Sacrifice of himself. And so to put a Period to the former Oeconomy, on which the Gospel Dispensation did ensue.

The Term *New*, (*till I drink it New*,) may be accounted for ; and that some of the Evangelists say, *that Day, I'll drink it New* ; though it were *the same Hour*, because it Refers to a different Period, and Dispensation, *viz.* The ceasing of the Mosaick, and the beginning of the Evangelical one. In the like sense the same Word is used in other Places, as *Zach. 14 6, 7.* And that which answers to the Word *New*, is that it is opposed to *the old Dispensation* ; that it serves to Divine Purposes, by *a new Institution*, and so is made *New* : And it declares that the *New Gospel Dispensation*, to which it is appropriate, *is now beginning*, or *to commence*. *I'll not drink of it, till I drink it New with you in my Father's Kingdom, or in the Kingdom of God, i. e. In the Lord's Supper, which is my Gospel Institution, and the Beginning of the Peculiar Kingdom of God, as dispens'd after my Actual Death and Sufferings.*

No question but the Sense is very safe, to consider it with Reference to the *Heavenly Glory*, as it is usually understood, when all the Blessings of this Passover shall be fully Accomplished in the *Heavenly Canaan.*

Neither is it strange or unusual for the same Ancient Type, or Figure, to respect to several Objects, and so have several Degrees of Accomplishment.

* This of the Paschal Lamb might not only have Relation to the Angel's passing by the Houses of the *Israelites in Egypt*, and their passage out of Bondage into Liberty, by the Deliverance that follow'd; but unto the Absolution and Deliverance of Believers by the Blood of Christ, and unto the Deliverance of Christ himself out of the Grave, and from a state of Humiliation, to that of Glory; and to the passage of the Church Militant upon Earth, to a state of Triumph in Heaven.

The Blessedness of Heaven is frequently set off by this Metaphor of Eating and Drinking. And at the *Lord's Table*, which was Instituted at the close of the Passover Feast, the Thoughts of

* *Les OEVRES Posthumes de Mr. Claude*, Tom. 2.
I.4. cap. 9. *traité de J. Christ.*

Heaven

Heaven are proper. We meet at this Table, as those who hope to sit down with all the Children of the Kingdom at the last great Supper of the Lamb.

This Ordinance is a lively Resemblance of the *Heavenly Feast*, and should assist our Meditations on it. Our Lord doth here speak to us such kind of Language : *Ere long we shall Feast together in Heaven : What is now done in Emblem, shall be then done in Reality.* You have here the Earnest Pledge and Assurance of it.

This Table is a Preparatory Entertainment for the Eternal Supper. * It is some foretaste to stay our Longings, and yet excite our Desires after the Heavenly Feast above. Here we break our Fast (as I may say.) but are made thereby very Hungry, till that Great Supper come. Here we have but a *Prælibation*, a little short *Anteprt* of some Rare things to come ; yet seeing it is an Earnest of those Things, it creates in an holy Soul a wonderful Contentment, both from its own Sweetness, and the Hopes wherewith it feeds us. It nourishes in us most Delicious Longings, it makes the Soul even swell with Comfortable Expectations : And we Re-

* Bishop Patrick, *Mensa mystica*, chap. 18.

ceive it not only as a Remembrance of what was done, but as a Pledge of what shall be. We taste not only what he is to our Souls at present, but what he shall be for ever.

If it be a Priviledge to be Admitted to sit at his Table, and to have his Covenant sealed to me by the outward Ordinance, and his special Love by his Spirit to my Heart. All the Life and Comfort of these, is; That they Declare and Assure me of more and better Comforts hereafter. Their Use is darkly to signify, and seal higher Metties. When I shall Drink with Christ of the Fruit of the Vine renewed. How pleasant a Feast will that be? O. the Difference, * as One hath well exprest it ; O the Difference between the last Supper of Christ on Earth, and the Marriage Supper of the Lamb at the Great Day ! Here he is in an Upper-Room accompanied with Twelve poor selected men, feeding on no curious Dainties, but a Paschal Lamb with four Herbs, and a Judas at his Table, ready to betray him. But then his Room will be the Glorious Heavens ; his Attendants, all the Host of Angels and Saints ; no Judas, nor unfurnished Guest comes there,

* Mr. Baxter.

but the humble Believers must sit down by him, and the Feast will be their mutual Loving and Rejoycing.

You know nevertheless that when the *Israelites* were got out of *Egypt*, and delivered by the *Blood of the Lamb*, and had a Promise of *Canaan*, they had yet a *Wildernesß* to pass through; many Enemies to Encounter, and Difficulties to overcome, before they entred in o *Canaan*; though God protected, and maintained, and supplied them in the Wilderness, all that while. So is it with us Christians, though we recover our Spiritual Liberty by Faith in the Blood of Jesus, and are made a peculiar People unto God, a Nation of Kings and Priests unto the most High, and are marching towards the Heavenly *Canaan*, and have the Promise of it; We have yet a Wilderness to pass through; We have Adversaries on all sides to resist; We need a Pillar of Cloud, and of Fire to direct us, and Manna from Heaven to supply us: And this we shall have from time to time, till we come to *Canaan*; and then our Lord will eat and drink with us after a better manner; we shall have New Wine in his Kingdom: He is gone to prepare a Feast for us; to make ready the great Supper

234 Of Christ's Last Passover,
Supper of the Lamb, for all the Children
of the Kingdom.

After he was Sacrificed as the Lamb of God, he tarried Fourty Days upon the Earth, from his Resurrection till he Ascended into Heaven: As the Jews after their Passover in Egypt, wandred 40 years in the Wilderness before they entred into Canaan. But all Believers, after a few Years Difficulty and Tryals in this World, with the Presence of God to Conduct, and Guide them; shall at last sit down for ever with Christ, to Reap the full Harvest of his Sufferings, to receive the compleat Deliverance, which he hath procured, to enjoy all the blessed Fruits of his Death, all the Purchase of his Redeeming Blood; This he will come again to bestow, upon those who believe, expect, and prepare for it.

Some *Inferences* of Truth and Duty, may be collected, as the *Application* of what has been said.

i. That Believers, under the Old Testament and under the New, have the same Object of Faith. They did eat the same spiritual Meat, and drink the same spiritual Drink Their Sacraments and ours have

have different Signs, but in Substance were the same : Theirs having Relation to Christ, the Messiah, as well as ours. Accordingly we read of Circumcision, and the Passover, in a spiritual sense under the Gospel ; And that which answers to Baptism, and the Lord's Supper with us : Even they, under the Old Testament, had. 1 Cor. 10. 2, 3. They were under the Covenant of Grace, though not so clear a Dispensation of it as we ; They were to be Saved by Faith in a Mediator, as well as we : The Gospel was preached unto them, as well as unto us.

2. Did Christ desire Fellowship with his Disciples, Friends, and Followers in the Passover ; What shall we think of those that despise such Institutions, and look upon themselves as above such Ordinances, as if they had a nearer, and better way of Communion with God and Christ ; then this Remissness and Indifference, as to these things, Neglect and Carelessness in Preparation for them, is likewise a degree of Contempt, that deserves to be Reproved.

3. Was Christ so desirous to eat his last Passover before he suffered for us, because of his Willingness to Suffer. What

What Ingratitude does this imply in our Backwardness, and Cowardize, when we are called to suffer for him?

4. Did our Lord desire to eat *this* Passover, because it was *the last*, and consequently was *Willing to be a Sacrifice for us*? What an Argument of *his endearing Love* does this afford us? And how should it Enflame ours to him? It was not from *Ignorance* of what he was to Suffer; he fully knew what he had undertaken, he perfectly understood what his *Baptism of Blood* did signify; and yet he earnestly desired it, and was straitned, till it was Accomplished. He knew the Burden of *Sin* that he was to Expiate, as a *Sin-Offering*, when he bore our *Sins in his own Body on the Tree*, as a Sacrifice to Divine Justice for us: He knew the bitterness of *that Cup*, which he was to drink of before-hand; and yet for our sakes he desires it: What Thankfulness do we owe for such inestimable Love!

He was willing to submit to such difficult Terms to bring about our Reconciliation to God: He was willing to be obedient to Death, even the Death of the Cross, to turn away the Divine Displeasure from us, and to restore us to the Divine Favour, and Image again. He was

was willing to be a *Sacrifice* for *sin*, that we might be made the *Righteousness* of God, through *Faith* in him. He was willing to bear the *Curse*, that the *Blessing* of Abraham might come upon us. He was willing to be our *Paschal Lamb*, to be slain and sacrificed for us, that by the sprinkling of his *Blood* we might be delivered from *Sin* and *Hell*, that by feeding on him as our *Pasover*, we might be Partakers of *Spiritual and Eternal Life*. And even in the midst of his *Agony* in the *Garden*, notwithstanding the strugling of his *Humane Nature* against the bitterness of the *Cup*, which made him pray for the passing of it away; yet as *Mediator* he was willing, and therefore adds, *Not my Will, but thine be done*; *Father glorifie thy self.*

O matchless and incomprehensible *Love*! How should our *Souls* be Ravished with the Contemplation of it! How hard and insensible are our *Hearts*, if they feel no constraining *Vertue* in the Consideration of such *Love*! If we do not Sacrifice our *Lusts* in Requital of his being a willing *Sacrifice* for us. Shall not the *Love* of *Christ*, which bubbles up in every *Drop* of his *Blood*, and made him willing, and resolved to *shed* it on our *Account*, make us hate that *Sin*, which he died to Atone for, and to destroy. Can

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we consider him, Groaning, Sweating, Bleeding, Dying for Sin, and yet Retain an Affection to it? And rush into it through the Wounds, and Blood, and Agony, and Death of our Redeemer? Shall that ever be sweet to us, which put so much Vinegar and Gall into his Cup?

Let me add a few Words for *Counsel* and *Direction*.

- 1. Did Christ earnestly desire to eat this Passover, and have Communion with his Disciples therein? How earnestly should we desire to have Communion with him in that Ordinance that succeeded to it, which was Instituted by Christ himself the same Evening, in the close of the *Paschal Supper!* Is not a Spiritual Communion with him, now he is in Glory, as desirable, as his Bodily Presence was, when in a state of Humiliation? Is it not the Spirit and Temper of all the Disciples of Christ, in every Age of the Church, to value, and to desire such near Approaches to him? How did the *believing Jews* prepare themselves for such a Solemnity as the Passover? How did *David's Heart* pant, and faint, and long for Communion with God in the Services of the Temple? Psalm 27. 4. *One thing have I desired*

red of the Lord, that will I seek after; that I may dwell in the House of the Lord, all the days of my life, to behold the Beauty of the Lord, and to enquire in his Temple.

The Israelites were to eat the Passover in haste, with greediness of desire; Non lento Corde, non languido Ore; And is it not a Shame to us to have no Appetite for such a Feast? Is it not for want of such Desires of Communion with Christ, that we meet with so little Satisfaction when we come? Let him that is a thirst, come, and such shall be filled, when others shall be sent empty away: but the hungry Souls shall not be sent empty away, from the Lord's Table.

We may likewise heighten our Desires and Appetites when we come to this Table; by considering, For ought we know this may be the last Communion with Christ in such an Ordinance, that we shall ever enjoy, before it be fully accomplished in Heaven.

2. Let us imitate Christ as our Passover; Both in his Readiness to Suffer, and in his Character and Qualification, as the Spotless Lamb of God, in Meekness and Patience, and Submission, &c. Without this we can never prove our Interest in him.

3. Let us thankfully Contemplate this Lamb of God, as desiring to be Sacrificed

ficed for us. Let us seriously and often consider the Voluntariness of his *Death*, and *Sacrifice*; the Fruits of his *Suffering*, the *Merit of his Cross*: How Acceptable his *Sacrifice was to God*, how beneficial unto us; What a *Deliverance we have by it*, what a *Bondage we are saved from*, what a *Glorious Liberty he has purchased*, what a *compleat Salvation we expect*, when all shall be fulfilled in Heaven. These are proper Thoughts for those of us *this Evening*, who have Feasted this Day on the *Sacrifice of Christ*. Every one of us in particular, not only in publick, but in secret, should bless God for *Jesus Christ*, Admiring the Matchless Grace and Love of the Redeemer, in being thus a *Willing Sacrifice for us*, and calling us to Feast upon it, having Instituted this *Ordinance* on purpose for that very end.

Lastly, Live in the Daily Exercise of Faith on the Blood of Christ, as the Lamb of God Sacrificed for us. It was the sprinkling of the Blood of the Paschal Lamb, that was the Mark of the Israelites Deliverance; So the shedding of the Blood of Christ, with particular Application by Faith, is a necessary for us; Without it we cannot escape the Stroke of the destroying Angel; Without it, the Blood of Christ will call for Ven-

Vengeance, and his very Sacrifice and Sufferings plead against us.

We should every Day, by fresh Acts of Faith, Apply this Blood for our Encouragement, and Consolation, as the Purchase of our Peace with God and as that whereby we have Peace with Conscience. All the Blessings we receive are owing to this Blood. All the Services we perform, must be Accepted through the sprinkling of this Blood, and our Faith in it. Let us therefore continually apply, and plead it. The Virtue of it is still the same, as when it was at first shed. We need not doubt but it is as Acceptable to God now, and of as sweet smelling a Savour to him as ever. Therefore the Life that we live in the Flesh, should be by the Faith of the Son of God, having daily Recourse unto his Blood for Pardon, and cleansing, and strengthning Virtue. *The Lord teach us this Great Mystery of Godliness.*

T H E E N D.

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The

William Davis has this

Egyptian custom relative to Papyrus
p. 267.

Time of Christ's ~~cross~~ ^{cross} in paper
p. 214.

The Seventh Discourse, BEFORE THE **Lord's Supper.**

From CANT. II. iv.

*He brought me into the Banqueting-house,
and his Banner over me was Love.*

I Shall not need to spend Time to prove this Book to be Canonical, and of Divine Authority : It was never questioned to belong to the Jewish Canon, though some other of the Writings of Solomon have been doubted of. The whole is an Allegorical Description of the mysterious Union between Christ and his Church, as Represented under the Persons of a Bridegroom, and Bride :

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Which Metaphor is pursued in several other Places of Scripture, and alluded to by Christ and his Apostles in the New Testament. The 45th Psalm is in some sort an Epitome, and Abridgment of this Song of Solomon; And that by all Interpreters, even the Jews themselves, is acknowledged to speak of the Messiah.

In this Chapter, Christ and the Church seem to strive, who shall outvie each other in their *Encomiums*, and *Commendations*. In the Two first Verses Christ speaks: In the following you have the *Voice of the Church*, or the *Language of sincere Christians*; They Praise, and Magnifie, and Extol the Lord Christ in the Fourth Verse, for his Bounty and Magnificence, in making such Rich Provisions to Feast and Entertain them. She had said before in the Third Verse, That *She sate under his Shadow with great Delight, and his Fruit was sweet unto her Taste*: And thereupon adds this Commendation of his Rich Provisions, *He brought me into the Banqueting-house, &c.*

Where, 1. She describes the Place, or the Means of such a Spiritual Feast, *The Banqueting-house.*

2. The Welcom she met with there, *His Banner over me was Love. Under the first*

Before the Lord's Supper. - 4

first Expression, is Represented the Excellent Provision, which our Lord makes, to Entertain the Souls of Believers: He led me to the *House of Wine*, the Place where the Master of the House was wont to entertain his Friends; *Where the Wine is drank*, or the Entertainment made; for so the Word signifies. Some understand it of the Places where Christians Assemble and meet together, to Worship Christ, and Receive the Communication of his Grace; the Places where the *Ordinances* of the *Gospel* are Dispensed. But there is more than the Places of such Communication, here meant, *viz.* All the special Means, and Instruments of Blessing unto the Souls of Believers. It may comprehend the *Holy Scriptures*, the *Ministers of the Word*, the *Sacraments*, the *publick Assemblies for Worship*, and all the *Institutions of Christ*. But amongst them all, none more fitly, or exactly answering to the Allegory, than the *holy Supper of the World*, the great *Feast on the Sacrifice of Christ*, where we hope to be Entertained to Morrow.

2. The *Welcom* she met with, *His Banner over me was Love*. His Standard towards me, by the lifting up whereof

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I was invited, and drawn to come over to his side, to yield to him, to give up my self to him. The Love of a Crucified Saviour is displayed like a Banner, to invite and draw Souls to Christ. Therefore it is promised, Isa. 49. 22. *I will lift up my Hand to the Gentiles, and set up my Standard to the people.* Christ the Captain of our Salvation, lifted up upon a Cross, Displays a *Banner of Love* to all the World, to invite them to come to him. And the *Motto* of his Banner is nothing but this, *Dying Love Victorious; Or, The Crucified Jesus Loving us to the Death;* And by his Love conquering our Hearts, and constraining us to be his, to love him, and live to him, and even dye for him.

1. We may observe, That our Lord has *his Banquet, and Feast,* whereunto he leads, and where he Entertains the Souls of his Followers.

2. That the Display of *Christ's free, and glorious Love,* is of all things the most proper to Invite, and Attract the Souls of Men.

1. *That Christ hath his Banquet, and Feast, unto which he leads, and where he entertains the Souls of his Followers.* Under this Metaphor of a *Feast, or Banquet;* all the

the Spiritual Blessings of the Gospel-State are often Represented.

Thus when we Read of the Invitation to come to the *Marriage Feast of the Kings Son*, Mat. 22. All the Graces and Comforts of the Spirit are meant; *forgiveness of Sin, the Promise, & the hope of Eternal Life*: These are the Provisions of this *Feast*, which in the *Word and Sacraments* we partake of. *In this Mountain shall the Lord of Hosts make unto all people a Feast of fat things, of Wine on the Lees well refined*, Isa. 25. 6. It is a Promise concerning the Days of the Gospel. *In this Mountain, In Mount Sion, In the Church, God will make a Feast for all people, for the Gentiles, as well as the Jews.*

1. It's Literally true of *Mount Sion at Jerusalem*, (in which sense it must be understood in the next Verse,) This was the first Place; this *Mount Sion*, whence the *Christian Law* was to be given out, and the *Word of the Lord from Jerusalem*. There the *Holy Spirit* fell upon the *Apostles* at *Pentecost*: And there the *Apostles* began their Preaching after the Descent of the *Holy Ghost*, with Wonderful Success. So Psalm 36. 8. *They shall be abundantly satisfied with the Fatness of thy House; Thou shalt make them drink of the Rivers of thy Pleasures.* The like in Prov. 9. 2. Where.

Wisdom is said to have killed her Beasts, and mingled her Wine, and furnished her Table. The Revelation of the Gospel, &c. All kind of Gifts, and Graces, and Comforts, distributed by the Ordinances of the Gospel, are to be understood. Especially that part of our Spiritual Provision, which is said to be *Meat indeed, and Drink indeed*: I mean the Crucified Body of our Lord Jesus Christ, and his Blood shed for the Remission of Sins. That Institution therefore hath the very Name of the Table of the Lord, 1 Cor. 10. 21. We cannot be Partakers of the Lord's Table, and the Table of Devils. It is called a Feast on the Sacrifice of Christ, 1 Cor. 5. 7, 8. Of which I shall have occayon to speak afterward. There being all Things there that are necessary to a Feast; And a Feast for all People for the Gentiles, whom the Jews despised, and counted as Doggs, and who were Vile and Miserable in themselves, without God, and Christ, and under gross Idolatry. This Feast is for us Gentiles. Which I shall first particularly Explain, and Prove, and then Apply.

1. In this Spiritual *Feast*, or *Banquet*, are the Choicest Provisions that can be, for the Nourishment of our Souls. There is Spiritual Food for the satisfaction of Spiritual Hunger, where we may eat and be satisfied, and find that which is sweeter than *Honey*, the *Love of Christ* better than *Wine*, Psal. 22. 6. Cant. 1. 2. *Wine*, that is said to *chear*, and *delight the heart*, Eccles. 10. 19. To lift a Man above sad, and melancholy Thoughts, Make a Man forget his Affliction, and Misery, Prov. 31. 7. Give *Wine* to him that is of a heavy heart, Let him drink and forget his poverty, and remember his misery no more. It may much more be said so of this Sacramental *Wine*, exhibiting the Love of Christ to the Soul. And though *Wine* be put for all manner of Delicacies, Isa. 25. 6. Yet the *Love of Christ* is better than *Wine*, Cant. 1.4. His Blood is Drink indeed, and his Flesh is Meat indeed, John 6. 55. Far beyond *Manna*, which yet is called *Angels Food*. He is *Manna* for Food, the best Bread; And He is *Wine* for Drink.

And the Blessedness of the *Heavenly State*, whereof this *Feast* is the Earnest, is set forth by the Pleasures of eating

and drinking, Luk. 22 30. *That you eat and drink at my Table in my Kingdom.* O the Satisfaction and Delight that holy Souls experience, in tasting of those Provisions, when they come with that due Preparedness which they ought ! All the Delights of this World are not to be compared with one hours Enjoyment of Christ in this Ordinance : One hour , one half hour of Communion with the Father, and the Son, by the Spirit, in such a Duty, is more delightful, than all the Pleasures of the Palate and Taste ; It is a nobler, a purer, a sweeter, a better kind of Content and Satisfaction, that we here meet with. I may appeal to the Experience of Serious Christians, for the Truth of this.

2. At a Feast there are *All Sorts of Provision*; Not only the Choicest and the Best, but there is *Variety*. It is a Feast of Fat things full of Marrow, of Wine on the Lees well refined. And it is suitable to every Condition, to every Relation, to every Necessity. *Grace for Grace, out of his Fulness*, that is, All manner of Supplies of Grace , John 1. 16. Forgiveness of Sin , to take away our Fear of Hell ; And the Assurance of Eternal Life , to answer our Desires of Happiness :

ness : And therefore answerable to all the Exigencies of our Case. For what can we need but may be received from Christ, who of God is made unto us *Wisdom, Righteousness, Sanctification, and Redemption*? His precious Blood can wash away the stains of our blackest guilt ; and his perfect Righteousness be the Covering of our Naked Souls ; by Meriting and procuring our Pardon, by Purchasing and applying the Spirit of Holiness, Light, Strength, Stability, Comfort. Whatever we need we may receive from him, among the Provisions of the Gospel, in this Spiritual Feast.

We may apply to the *Heavenly Nourishment of this Table*, what the Jews say of their *Manna in the Wilderness* ; It was sent down by God from Heaven to them ; It contained, they tell us, all the Tastes that any Man desired or longed for ; It was suited to every Palate, and to every Constitution ; That none could fail of being * fed and pleased , though they were of never so different Tempers. It is called *the bread of Heaven*,

* *Bp. Patricks Christian Sacrifice.*

Exod: 16. 4. And the Taste of it is said to be like *Wafers made of Honey*, Verse 31. And yet in Numb. 11. 8. the Taste of it is said to be *as the Taste of fresh Oile*. Now, How can all these be true? How can they all Agree? that this *Manna* should be like *Bread*, and like *Honey*, and like *Oile* too? The *Jews Answer*, That the *Young Men* tasted in it *Bread*, the *Old Men Honey*, and the *Infants Oile*. We may Accommodate this to the Divine Food of the Lord's Table, which is suitable to every Complexion of Mind, and Temper of Spirit. The Infant Christians are there cherished and encouraged, they having the *Oile of Joy* and *Gladness* poured upon them: The Young Men have Strength and Power by this *Bread of Life*, to overcome the Wicked One: The more Aged, the more Exercised Christians, they find such Relish in it, that they can say, *Thy Commandments are sweeter than the Honey, and the Honey-comb, and in keeping of them there is great Reward*; Being a little Earnest, and Pledge, and Foretaste of the Joys of the Heavenly Feast. For therefore *Manna in the Wilderness* had the Taste of Honey, say the *Jews*, that it might be an Earnest and Representation of the Land of Canaan, a Land flowing with

with milk and honey, unto which they were now going. In a word, Young and Old, Weak and Strong, Christians of all Sizes, and different Stations, may receive Nourishment, Refreshment, and Advantage by this Heavenly Food of the Table of the Lord. There is great variety at this Feast, to suit every ones Palate and Temper.

3. At a Feast, as there is *Rarity*, and *Variety*, so *Plenty* and *Abundance*, that none need go away hungry or empty, complaining or discontented. Here are Riches, unsearchable Riches of the Grace of Christ. We have here *All things given us, richly to enjoy*. And the Sanctifying Gifts and Graces of the Spirit are said to be shed on us *richly*, or *abundantly*, through Jesus Christ our Saviour, Tit 3, 6. There is a Fountain of Grace that will not have the less for us, by supplying the wants of others.

4. There is a *Mirth*, and *Chearfulness* at this Feast, which is another Concomitant of a Banquet. *A Feast is made for Laughter, and Wine maketh Merry*, Eccles. 10. 19. When prodigal Sinners first return, their Father hath Mirth, and Music to entertain them, Luk. 15. 24.

Let

Second Discourse,
Let us kill the fatted Calfe, and make merry ;
For this my Son was lost, and is found ; was
dead, but is alive. And shall not the
Reconciliation between God and our
Souls through Christ, when it is solemnly
professed, and avowed at the Table
of the Lord, be accompanied with Joy
and Mirth ? The Jews were not to afflict
their Souls in any of their Feasts,
Religious or Common. *Thou shalt Rejoyce*
in thy Feasts, Deut. 16. 14. We are not
called to the House of Mourning. You
may eat this Bread with Joy, and drink
this Wine with a Merry Heart, in hopes
of God's Acceptance of you, and your
Sacrifice, Eccles. 9. 7.

Our Redeemer seems to speak to those
who are Disconsolate at his Table, and
if he see us Sad and Melancholy, to use
some such Language,

What, Do you not know where you are ?
Do you not understand what I have done to
you, and for you ? What I have done upon the
Cross, and what at the Table ?

O did we but understand it better, and
consider it more, what he hath done and
Suffered, purchased and Promised ; we
should come to this Feast with a Glad-
some

some Merry Heart. All the Musick and Melody that the Feasts of Sensual Men are attended with, woud be nothing to it. Therefore take heed of mistaking the Nature of this Ordinance, so as to come like Mourners to Morrow to a Funeral : It is to no such Solemnity, but to a Feast, that you are invited, to a Royal Feast : And therefore your Hearts and Lips should be full of the high Praises of God, and Thankful Admiration of Christ, and his Redeeming Love and Grace ; *I will bring them to my Holy Mountain, and make them Joyful in my House of Prayer.*

5. At a Feast there is Good Company. Now there is no such Company in all the World, as is to be found at Christ's Table. *While the King sitteth at this Table,* Cant. 1. 12. Christ himself is there present, and the Father also ; For in this Ordinance especially we have Fellowship with the Father, and the Son, through the Spirit. A Communion with them supposes the Presence of Father, and Son. *The Cup of Blessing which we blesse, is the Communion of Christ's Blood, and the Bread we break, the Communion of his Body,* 1 Cor. 10. 16. We are invited Guests by Christ, and treated as his Friends ;

Second Article,
Friends ; We are entertained with Kindness, and Familiarity , which is an Honour we ought to value. In his own House we are treated ; and have the same Fare with the best of his Friends, who are Invited with us. We sit down with him, at his own Table, in *the best Company*, that we can desire. Haman expresses it as an Honour, that the Queen let none come to the Banquet but himself : *And to morrow*, says he, *I am invited also with the King*, Esth.5. 12. If the Father, and the Son, and the Children of God that are his special Favourites, and Heirs of the Heavenly Inheritance, if these are *Good Company*, you may have it at the Table.

6. At a Feast there is *Welcome Express*, and given, by the Master of the Feast. Such an expression we have of it, Psal. 23. 5. *Thou preparest my Table for me, and Anointest my Head with Oile*, or with Aromatical Ointments , formerly used at great Feasts, as a token of Respect, and Kindness. Thou biddest me to a Feast, and biddest me welcome; Alluding to the Custom of the Eastern People, and of the Jews particularly , who express the hearty welcome they gave their Guests, by pouring some precious Ointment on their

their Heads, *Psal. 92. 10. Luk. 7. 39.* A very usual * Festival Solemnity.

Therefore, when you come to morrow to this Feast, you must think, and believe, that *Christ* speaks to you, when you behold the Symbols of his Body and Blood. For you are not to consider *the broken Bread, and the Wine poured out*, as *dumb signs*, no, they speak very distinctly to all the Communicants; but come with a cheerful Wedding Garment, hearing the Voice of your Redeemer, as if *Christ* should say to you, *That you were welcome to his Table, and that he is pleased that you accept his Invitation.* Come, *My Brethren*, as if he should say, for so he calls us, when he Ascended to his Father, *John 20. 17. Go and tell my Brethren, that I Ascend to my Father, and their Father, to my God, and their God.* Come, my Brethren, doth he say, *I sent and commissioned my Ministers to call you to my House, solemnly and earnestly to Invite you to my Tab'e;* You did well that you are come, *I take it kindly that you did not reject my Invitation;* I am glad you are come, to Remem-

* See Ep. Patrick's *Christian Sacrifice*, p. 100.
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ber my Love, and to shew your selves my Friends. I have no other Design in sending for you, but to make you more sensible of my Love, and to give you Fresh Tokens of it ; to repeat the pledge and assurance of my Dying Kindness. Do not despise the Entertainment I here give you, though you see onely Bread and Wine ; Open the eyes of your Minds, and let your Faith discern, that this Bread is my Body, my crucified Body, my Body broken for you ; And this Wine poured out is my Blood, my Blood shed for you. Oh see how I loved you ! see what my Love to you brought me to undergo ; Consider how I was used for your sakes, to procure your Peace, and to purchase your Reconciliation. I

want nothing to assure of you, but that you would continue in my Love ; and then I promise you the Love of my Father, and that your sins shall be forgiven, they shall not be remembred against you, you shall not come into Condemnation ; And all your wants shall be supplied. Nothing you can need but I have purchased, nothing you can want but I will give. Till I have fitted you for my Presence above, till you come to be with me in the Heavenly state ; You shall receive it all from time to time. Come, take the Pledge, and the Assurance of this, by doing this in Remembrance of me.

Come therefore, says Christ, Take and Eat ; Eat,

Eat, O Friends, drink abundantly, O Beloved. Take eat this Morsel ; as little and inconsiderable as it seems to be, it cost my Life : I give it to you as a Token of my Love, and of my Fathers Love. Take it, and Remember both. I say the same for the Cup of Blessing, Drink it in Remembrance of me; Come pledge me, This is Wine of my own making, when I trod the Wine-press of my Father's Wrath alone. This will strengthen and revive thy fainting Spirit ; This will cure the Ulcers of thy Heart, This will give thee Boldness, and Courage to enter into the Presence of thy Father, &c. Thus does Christ give Welcome to his prepared Guests.

7. And Lastly. This is a peculiar sort of Feast, viz. a Feast upon a Sacrifice ; A Feast that betokens a Covenant, and Reconciliation between God and such as are Invited Guests at this Table. I often take occasion to mention this, because I judge it the true Notion of the Lord's Supper, and the sense of the Apostle, 1 Cor. 5.8. Christ our Passover was Sacrificed for us, Let us therefore keep the Feast, with the Unleavened Bread of Sincerity and Truth, which is spoken of the Feast, from which the Corinthian Church, by the Authority of Christ, was to bar and seclude the disorderly Person. It

It is well known, that *Sacrifices* were wont to be attended with a *Feast*. The *Peace-offering* under the Law was to be brought on the top of the *Burnt-offerings*; No *burnt offerings* were without some *peace-offerings*; And having offer'd them to the Lord, they were to eat their part chearfully among their Friends. For then they had, as it were, one Dish sent them from God's Table. One part of the Offering, viz. *God's*, was consumed upon the Altar; Another part, *the Priests had by God's Appointment*; And a *Third*, the Offerers had to Feast upon. *Christ's Offering up himself upon the Cross, is the Great Sacrifice*: This *Banquet at the Table of the Lord is a Feast on that Sacrifice*, Psal. 50. 5. *Gather my Saints together, who have made a Covenant with me by Sacrifice.*

The Offering a *Sacrifice* was a *Federal Rite*, whereby God and his People became one. Upon which account Salt was used in *Sacrifices* by God's own Direction, Lev. 2. 13. All Nations looke on * *Salt*, as a *Token of Love, a Pledge*

* See Dr. Hammond on Mark 9. 50. And P. Fabius in Levit. 2. And more largely in Dr. Cudworth's *Notion of the Lord's Supper*. Bishop Patrick's *Christian Sacrifice*; and Dr. Pelizz of the *Sacrament*, Chap. 1, 2, 3.

of Friendship, a Symbol of Peace. And Feasting on a Sacrifice was a Rite of the same Nature with Sacrificing ; It being but the Complement, the Close, the Finishing of the Sacrifice. In this sense some understand those words, Psal. 50.16. *Unto the wicked, God saith, What hast thou to do, to declare my Statutes, and that thou shouldest take my Covenant in thy Mouth, i. e.* Eating the Signs and Symbols of the Covenant, partaking of those Sacrifical Banquets, which were a Token of God's Covenant. Thus when the Covenant was renewed between God and the Children of *Israel*; *Moses* and *Aaron*, and the *Seventy Nobles* of the *Children of Israel* went up to God, and saw his Glory on the Mount, and after their burnt-offerings and peace-offerings are Sacrificed, they did eat and drink, Exod. 24. 11. The eating of the *Passover* was such a Federal Solemnity, and therefore no Stranger was to eat of it, Exod. 12. It did not belong to those who did not belong to that Covenant, which God had made with his Peculiar People the *Children of Israel*.

This Evangelical Feast at the Lord's Table is of the like nature and signification. Besides, the Analogy and Resemblance between these, the words of

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Institution do sufficiently prove it; for speaking of the Cup, or the *Wine in the Cup*, Our Lord said, *This is my blood of the New Covenant.* It is the Representation of that Blood, which is the Seal of the New Covenant: As *Circumcision* is called *the Covenant of Circumcision*, Acts 7. 8. because it was the Token and Seal of the Covenant between God and *Abraham*.

Eating and Drinking together was alway reckon'd some token of Friendship, and Accord; Especially when there is a *Solemn Feast* on purpose to express, and signify this Agreement; And when it follows after Disagreement and Variance, it amounts to a *covenant, or league*, which the Parties enter into to be henceforward Friends. As Gen. 26.28, 29,30, 31. Verses. *Let us make a covenant with thee, &c.* And then it follows, *He made them a feast, and they did eat and drink.* But in the present case, there is yet more, for it was a more sacred way of *Covenanting*, when they feasted upon part of the *Sacrifice*, that was made to God, of which I shall speak more presently. And usually it was accompanied with an *Oath, in the presence of God.*

Now

Now at the Lord's Table, Do we not profess our owning the New Covenant, made between God and us? And do we not there renew our Baptismal Covenant? Do we not accept of Christ, and all the Blessings of the Covenant of Grace? Do we not Resign our selves, and all we have, to be his, according to the Tenour and Terms of it? Do we not receive the Pledge, and Assurance of his Love to us, and Engage our Faith that we will be his Servants; Binding our selves to all the Duties of the Covenant, as God does oblige himself to bestow all the Blessings of it?

2. Having thus explained somewhat of this Banquet, or Feast, I might consider the Reasons of its Appointment, and the excellent purposes it serveth for; Besides the known, express, and principal one, of being a *Memorial of Christ's Love*, that we may remember him Crucified for us; there may be other Considerations, partly with respect to God and Christ, partly with relation to the Souls of Believers.

1. To represent the Royalty, and Magnificence of God, and the Transcendant Riches and Glory of the Grace of Christ. Accordingly we Read, that Princes and Poten-

Potentates, and Great Men, upon such Accounts, were wont to make Sumptuous Entertainments, Esth. I. 3, 4. *He made a Feast unto all his Princes, and his Servants, to shew them the Riches of his glorious Kingdom, and the Honour of his Excellent Majesty.*

Partly with respect to us. *First*, To encourage us in the difficult Services we may meet with. To animate and embolden us to hold on our way, and work, of doing and suffering the Will of God, in obedience to Christ. The burthen of Affliction would be much more heavy, and our Spirits more like to faint, were it not for some Refreshment, Quickening, and Comfort, now and then in such Ordinances of the Gospel: But the Pledge of the Love of God, and the everlasting Love of Christ, the Earnest of Heaven, and the Hopes of it, that we should Sin, and Suffer, and Sorrow no more, makes outward Afflictions tolerable: For if God be reconciled to us, and pleased with us; If the Redeemer shine upon us, and say *he is ours*; If *his Love* be shed abroad in our Hearts, and *ours* kept alive to him; we can bear any thing, or lose any thing, and not despond. Besides, the Solemn Dedi-

Dedication of our selves, and all we have unto Christ, which we there make, helps to awe our Hearts, and check our impatient murmurs; when by any severe Dispensation of Providence he doth but take us at our word. For he can only Take that, which we Resigned to him before; and when he doth, he tries whether we were Hypocrites, or Sincere in our Resignation.

2. It may be consider'd, That at this Feast we have the *nearest Fellowship*, and *sweetest Communion* with God, and Christ, of almost any Ordinance of the Gospel; And the continuance of such a blessed Entercourse between God and our Souls, was another ground of his appointing it. Which will appear more plainly, by considering Another end of it, viz. to ratifie and confirm the *Covenant* between God and us. This is one special design of thus eating and drinking *in his Presence*, to confirm our *Covenant*. It was very usual, especially in the Eastern parts of the World, to ratifie Contracts and Covenants, by eating and drinking together. Thus in the fore-mentioned Instance, *Abimelech* and *Isaac* celebrated such a *Covenant-Feast*, Gen. 26. 30. as a Token of Friendship between them.

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Laban's eating with *Jacob* on an heap of Stones, was a Federal Rite, Gen. 31.46. The *Israelites* eating of the *Gibeonites* Victuals, was the contracting a League with them, Josh. 9. 14. When David speaks of his *Friends Treachery* (in words very applicable to *Judas*) Psal. 41. 9. he saith , *My own Familiar Friend, in whom I trusted, who did eat of my Bread, hath lift up his Heel against me :* He meant one who had entred into Covenant with him by a Feast (as you find that *Abner* did , 2 Sam. 3. 20.) Therefore, in stead of a *Friend* , 'tis otherwise rendred in the Margin of our Bibles, *The Man of my Peace*, or the *Man that was at Peace* with me. Hence the *Hebrew* word, which signifies a *Covenant* , is derived from a *Root*, which signifies to *Eat*. And hence too we read of an *Idol* among the *Sicemites*, which was called *Berith* (or the *God of a Covenant*) because the *People* of that Place were wont , when they made *Covenants*, to eat and drink with their *Confederates* in the *House* of that *God* of theirs, as you find they did , when they entred into a League with *Gaal*, and made him their *Head* in Opposition to *Abimeleck*, Judg. 9. 27.

Humane

Humane Writers afford many Instances of this Nature, how People were wont antiently to make and ratifie Covenants between Nation and Nation, between Party and Party, and between Man and Wife, sometimes by eating Bread, sometimes by drinking Wine, and frequently by partaking of both together. Which shows, that it was the General Custom of Mankind to Contract, and Covenant with one another by the Visible Rites of Feasting, and Banqueting together. The Old Heathens had many Religious Feasts before their Idols, whereby they Covenanted with those Imaginary Deities. The Israelites are charged with Idolatry, for complying with such Pagan Rites, Exod. 32. 6. 1 Cor. 10. 7. When the People made an Altar to the Golden Calf, they bring their Peace-offerings, and Celebrate a Religious Banquet upon the remainders thereof. They sat down to eat and to drink, (to Feast together before the Golden Calf,) and rose up to play. This they did in Imitation of the Egyptians, among whom they had lived so long. So by the Perswasion of the Moabites, they joyned themselves to Baal-Peor, entred into Communion with that Heathen Deity, that was

Worshipped on Mount Peor, by eating
the Sacrifices of the Dead or * such things
as were offered in the Memory of the dead,
Numb. 25. 3. Psal. 106. 28.

And the Apostle calls the eating of the
Heathen Sacrifices, *a Fellowship with Devils*, 1 Cor. 10. 20. There were some
in the Apostles time did go and eat of
those *Idol Sacrifices*, 1 Cor. 8. 7. To
prevent which a Canon was made at
the Council of Jerusalem, that *Christians*
should abstain from *Meats offered unto Idols*,
Acts 15. Because by sitting at Meat at the
Idols Temple, they made themselves
partakers of the Table of Devils. And the
Apostle shews the Inconsistency of this
with the participation of the Lords Ta-
ble, because this is a *Sacrificial Banquet*,
proper and peculiar to us *Christians*, as
the *Idol-Feasts*, were *Sacrificial Banquets*
proper to the *Pagans*, and the *Mosaical*
ones to the *Jews*, 1 Cor. 10. As *Jews*
and *Heathens* were wont to feed upon
a *Sacrificed Beast*, we *Christians* do feed
upon a *Sacrificed Redeemer*, by eating and
drinking in Commemoration of his

* Selden de Diis Syris. Syntagma. I. cap. 5.

Death and Sacrifice, and thereby Renewing our Covenant with him, as his avowed, sworn Servants, and Disciples.

4. Another Design of this Feast may be, to wean us from the Vanities of this World, by tasting these Spiritual Provisions, and therein *how gracious the Lord is:* That by eating of this Bread, and drinking of this Wine, we may hunger and thirst no more after Sensual Delights, That we may not care to feed on Husks, when we eat of this Bread in our Fathers House.

5. That our Thoughts of the Heavenly Glory, and our Desires after it, and progressive Meetness for it, may be excited and promoted. And no Institution of the Gospel is so proper for this, so well Adapted for this purpose, as were easie to shew, and your own Meditations can sufficiently enlarge.

Use 1. Hath the blessed God his Feast, and Banquet to Entertain such wretched Creatures as we? Let us sit down, and Admire his Adorable Condescension, That the Lord of Glory should make a *Feast* for such Beggars, such Worms, such Vile Sinners as we!

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That we should be called to the Privileges of Children, to sit down at his Table ; We that deserve not the Crumbs with the Dogs under the Table : That he doth not only richly Feast us, but stoops to Treat us in our own way, in a manner so sensible, and easie, and plain ; that we may see, and taste, to our fuller satisfaction, that he is Gracious : That the outward Signs and Symbols are so plain, and obvious, when the great Things signified, and represented, are fit to employ the deepest Meditation, and surpass all that our most comprehensive Thoughts can reach.

2. Doth God make such a *Feast*? Then let him never Invite, but be you willing and ready to come ; Take heed how you slight the Invitation, and Call of God. It is a dangerous thing, I grant, to come unprepared, and unready ; and so is it to tarry away, and to refuse Obedience to the Command of our dying Lord, who *the same Night in which he was betrayed*, Instituted this Feast, and calls us to do it *in Remembrance of him*. They that come without a *Wedding Garment*, they are said to be *Unworthy*, and to eat and drink unworthily : And they that refuse

fuse to come to the Gospel-Feast upon Christ's invitation, they are said to be *Unworthy* too, Matth. 22. 8. You little mend the case, if, when you hear of the Danger of coming *unworthily*, you will not come at all: For that Impenitence, and Unbelief that makes *unworthy Communicants*, will not excuse your Neglect of the Duty; You must Repent and believe in Christ, and so come prepared. *He that eateth this Bread, and drinketh this Cup unworthily, he eats and drinks Judgment to himself:* 'Tis certain he is guilty of a *Sin*, that *without Repentance*, will damn him; and he is in danger of some Calamity, Sickness, or sudden Death: Such as was inflicted on the faulty *Corinthians*: But he doth not so eat and drink *Damnation*, as that such a *Sin* is *Unpardonable*, and shall certainly be followed with *Hell*: For it is not the *Sin against the Holy Ghost*, which is never Repented of. If the fear of *Damnation* have influence in the one Case, it should have in the other: because to neglect this Duty, is a *Sin*, as well as to come unprepared; we ought to do neither.

You therefore who are *to come*, look to it that you *come worthily*, lest you be Guilty of the Body and Blood of the Lord; Lest you be Guilty of the Mur-

der of Christ, and of *Self-murder* at once, by eating and drinking your own *Damnation*. Ignorant persons, scandalous persons, Hypocrites, and false Pretenders to Religion; such as intrude rashly, and come impenitently, with the habitual love of Sin, without true Repentance: All who come ignorantly, or hypocritically; who cannot discern the *Lord's Body*, or come with a design to cover some secret Lust: Let these beware, for they come, as it were, with a Knife in their hand, to kill the *Redeemer* in his own House, to stab him at his own Table, and Crucifie him afresh; They are *Guilty of his Body and Blood*, which instead of pleading on their behalf for *Mercy*, will cry against them for *Vengeance*.

You will hereupon, I doubt not be glad of a little Advice, and Direction, that you may *come worthily*, and be *duly prepared*, that you may avoid so great a hazard. And because you have many good Books on this Subject, that will *Assist* you in this Matter, I shall only put you in mind of a few Things: As,

i. That

1. That you take some convenient Time for solemn and serious Preparation. They especially should do so, who have never come till now; And they who for some considerable time have neglected it, with whom several Months have past, since they have been at the *Lord's Table*; Either through their own Neglect, which they must Repent of, or for want of Opportunity. God expected and required *solemn Preparation*, for the *Passover Feast*, Exod, 19. 10. He doth so for this *Feast*, upon Christ our *Passover*, sacrificed for us. Therefore take some time to consider what you are about to undertake, Beg of God a prepared Heart; and by Reading, Meditation, and Prayer, endeavour to bring your Spirits into a suitable Frame for such *solemn Work*. *He brought me into his Banqueting-house*. Christ himself, by his Spirit, must lead his own Guests to his own Table; He must awaken and excite all those Graces that are to be exercised in this *Feast*. Therefore beg a prepared Heart, and do what you can by other means to endeavour it.

2. Renew your Repentance for all the Sins of your Life. Do not come with *filthy Hearts and Hands to the Table of the Lord*, no more than you would in *filthy Rags to a great Man's Table*. Lay aside all Filthiness, and Superfluity of Naughtiness; Purge out the Old Leaven of Hypocrisy and Malice, of Ignorance, or Envy, and Wickedness of every sort; that you may come with penitent, humbled Hearts, and so with a thankful, receptive Frame, consenting to all the Claims, and Purposes of this Ordinance.

3. Therefore Examine your selves afresh, that you may *thus come*. Review the State of your Souls, see how it hath been, and is with you, as to Heart, and Life, State, and Frame. Let a man examine himself, and so let him eat, 1 Cor. 11. 28. Examine your selves about your Knowledge, and your Faith, to understand the meaning, and the very mystery of this Table; that you may firmly Assent to, and heartily believe, what is Represented, and exhibited here; And have right Apprehensions of those Doctrines, that Explain this Ordinance, as concerning our State of Apostacy, concerning the Method of our Recovery by Christ, and our

Faith

Faith in him, as Teacher, Saviour, and Lord, in all his Offices. The like might be said concerning Repentance, or Godly Sorrow for Sin, hatred of it, and hearty forsaking of it; Whether you can penitently, believingly, seal back your part of the Covenant, (when God sets the Broad Seal of Heaven unto his part;) when he says, *I will be thy God, and I will remember thy sins no more; I will, with my Christ, freely give thee all things: This I promise, this I seal to every of you, says God, I here deliver it as my Act and Deed.* Now can you seal back your part of the Covenant? *Lord, I will be thine, henceforth I desire, and resolve to be entirely thine, thy sealed Fountain, thy sealed Garden; I engage henceforward to be the Lord's; This I deliver as my Act and Deed.*

In a word, Examine your selves, Do you believe the Gospel of Christ to be true, and heartily consent to the Doctrines of it? Do you resolve to be Governed by Christ as your Lord, and consent to the Terms of his Gospel? Do you take him for your only Saviour, and look for all your Acceptance with God, and hope of Pardon, and Life, only for his sake, and upon his Account? Do you consider the Vow you made in Baptism, of Fidelity

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delity to Christ, and resolve to be true to it ? Do you here seriously Renew it, and will you now again promise Faithfulness to him, to your Lifes end ? Do you value his Favour, and Grace above all things ? and come to remember his dying Love, and receive the Communications of the purchased Spirit, with this Desire, Design, and Hope, That you may love him, and obey him better, and that you may live in Love, and Charity towards your Brethren, and all Mankind, &c.

4. Look to the Inward part of the Ordinance, and labour to Appropriate, and Apply Christ to your selves. Here is a Covenant confirmed by Sacrifice, by Blood, by the precious blood of Christ ; I am called, O my Soul, to feast upon it. This Blood was shed to Reconcile me to God, I will drink of it in token of such a Reconciliation made, as a Testimony that I have Recievied the Atonement made by that Blood. My Body was broken for you, says Christ, Take, and eat it. My Blood was shed for you, Take, and drink it. Apply it to your selves, every one to his own Soul, saying, He loved me, and gave himself for me.

5. END

5. Endeavour to fix your *Purposes and Resolutions* of faithful Adherence to Christ, whatever it cost you. Tell him that you distrust your selves, and are afraid of Temptation. Tell him in Prayer, *You are almost ashamed to come to his Table, you are such vile unworthy Sinners, and are afraid you shall not keep the Covenant, that now again you desire to renew :* But bewail your selves, as sensible of your sins, and weary of them. Tell him, *that you hate them, and resolve against them, or else you durst not have the face to ask forgiveness, and receive the Seal of it.* Therefore Resign your selves into his Hands : Beg that the *Holy Spirit* would take possession of you, that you may not backslide, and wander as you have done. Tell him, *that you renounce all Confederacy with his Enemies, you would fain be more stedfast in the way of the Lord :* It is the desire of your Souls that you may not violate this Covenant ; but having sworn, that you may perform it, to keep his Righteous Judgments ; and that you hope you are ready, through his Grace strengthening you, to do, and suffer any thing for him.

There

Therefore penitently, and humbly offer up your selves to be his for ever ; saying, *Lord, I present thee with what thou hast so dearly bought :* And here without reserve, *I give up my self to be Thine.* O do not reject a broken, and contrite Heart, that desires to be employed, and used as may best please, and serve thee. *Lord ! I am nothing, I have nothing, I can do nothing, I deserve nothing, I desire nothing ;* but to love thee better, to be more filled with thy Grace, to partake more of thine Image, to be enabled to honour thee now, and enjoy thee for ever. Grant me this, *Lord, and do with me what thou wilt.* Accept the Sacrifice I make of my self unto thee, of Soul and Body, of all I have, without any Exception or Reserve, to thy holy will and pleasure.

Lastly, After all this, Remember that Thanksgiving and Joy, is a principal part of our Work at this Table. Let our Souls, and all that is within us then praise the Lord, giving Thanks to the Father of Mercies, for this unspeakable Gift ; Blessing the God and Father of our Lord Jesus Christ, for all the Riches of his Grace in him. The very Name of this Sacrament, the Eucharist, imports this, That Thanksgiving is our principal Work.

Work. He took the Bread, and he took the Cup, and *he gave Thanks*, say the Evangelists, indifferently of the one, and of the other, *Blessing*, and *Giving of Thanks*, being the same. This Food is hallowed by *Thanksgiving*, and if ever the High Praises of God should be in our Mouths, it ought to be so upon this Occasion. Praising God for parting with his only Son, not sparing him, that we might be spared. Thanking our Lord Redeemer, for leaving the Right Hand of his Father, and the Glory of Heaven, to come and Tabernacle amongst us, and take our Nature, and Dye for us. *Lord Jesus! Who are we? What am I? that thou shouldest part with the Glory of Heaven, and part with thine own Life, upon the accursed Tree, for such a Wretch as I am? Was I dearer to thee, than thine own Heart-blood, that thou didst freely shed it upon the Croſs for me?* How Amazing is thy Love! How do I rejoice in it! With what Thankfulness do I remember it! How am I ashamed of my self, that I love thee no more! O that I might feel the Constraints of thine Endearing Love! to warm, and quicken my cold, and dead Heart; that so I might speak thy Praise? And let Heaven and Earth, and

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and Angels and Men , for ever Extol thy Matchless Grace, and Love, which passeth Knowledge, but calls for Everlasting Thanksgiving.

With such a Frame as this, let us endeavour to Come, and we shall find that His *Banner over us will be Love.*

T H E E N D.

THE

The Eighth Discourse,
AFTER THE
Lord's Supper.

From St. JOHN xx. 27, 28.

Then said he unto Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless, but believing.

And Thomas answered and said unto him, My Lord, and my God.

A Strange and surprizing Spectacle, to see an *Apostle* of our *Lord* carry it like an *Infidel*, an *Unbeliever*; To behold one of the *Twelve*, that was to spread the *Faith* of *Christ* throughout the *Universe*, to want that *Faith*, which he was to perswade others to. To hear the great Article of the *Resurrection*; one of the most deeply Fundamental Articles of the *Christian Religion*.

ligion, to be obstinately denied by those Lips, that were to Publish the Gospel of Christ: And this as the Sum of it, *That he is Risen from the dead.* What more likely to scandalize the Weak, to stagger the Faith of many, not yet confirmed Disciples, and to hinder the belief of Christ's being Risen, than such an Example of Incredulity in one of his *Apostles?*

But the permission of such Falls, and the raising a Revenue of Glory to the Redeemer by them, is one of the Secrets of Predestination, that will be Eternally Adored. This is sufficiently manifest in this very Passage, relating to the Apostle *Thomas*; whose Infidelity, as one of the *Ancients* observes, has proved as serviceable to Christianity, as the Faith of the other Apostles. His Incredulity strengthens our Faith in the Resurrection of our Saviour, as it gave occasion to his Appearing another time for the Cure of his Unbelief: And because, after so much Obstinacy, and pertinacious Doubt, he at last yields, and acknowledges the Truth of Christ's Resurrection, and makes a Glorious Confession of his Faith: Whereas, if only a few credulous Men, men of an easie and hasty Faith, had assured us of it, their Testi-

Testimony had been more liable to suspicion.

The *Wisdom* of God has Recorded the *Faults*, and *Miscarriages* of the Apostles, for our *Instruction* and *Use*. These *Suns* enlighten us, not only by the *Lustre* of their good *Examples*, when they shine in *Grace* and *Holiness*; but even by their *Eclipses* too. Their *Cowardize*, their *Rashness*, their *Presumption*, their *Unbelief*, is of use to be considered. Our *Heavenly Physician* Extracts some of the best *Medicines*, out of the most deadly *Poison*, to caution, and warn, and instruct, and Edifie us, by the *Miscarriages*, and *Faults* of *David*, of *Peter*, of *Thomas*, and the like.

Let us therefore view this Passage, and consider what *Reflections* may be made upon it: And the whole may be comprehended under these Four Heads:

I. *The Incredulity of this Apostle*, he could not believe, without seeing, & feeling, and having the Testimony of Sense. Except I shall see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his Side,

2. The Condescension and Kindness of Christ, in appearing to him another time, and granting it, Verse 26, 27.

3. The Cure of his Unbelief, and the Excellent Confession of Faith, which thereupon he makes, Verse 28. And Thomas answered and said unto him, My Lord, and my God.

4. The useful Admonition which our Saviour gives us concerning Faith, that though Thomas having seen him, had believed, yet Rather blessed are they that have not seen, and yet have believed.

1. Concerning the Incredulity of this Apostle, the Evangelist gives us an Account, that on the First Day of the Week, towards Evening, our Lord being Risen from the Dead, early in the Morning, when the Disciples were met together, and had shut the Door for fear of the Jews, Ver. 19. He suddenly presents himself amongst them, saying, Peace be unto you. He assures them of his being Risen from the Dead, imparts to them the Holy Ghost, and gives them a Charge and Commission, to act as Apostles,

postles, in Remitting, or Retaining Sins. But *Thomas*, whose Greek Name was *Didymus*, both signifying *Twins*, was not present at this Assembly : But as soon as the other Disciples met him, they tell him, *They had seen the Lord*, that *Mary Magdalen* had seen him, that *Peter* had seen him, and the two Disciples going to *Emaus*, and then all the Ten, and had full Assurance that he was *Risen*. This makes little Impression in order to his believing it; for no Eyes will serve him but his own. Though *Faith* comes by hearing, he professes he would not believe, except he saw ; Except I see in his hands the print of the Nails, and put my Finger into the prints of the Nails, and thrust my Hand into his Side, I will not believe.

O suspicious, incredulous *Man* ! Who will be the Loser, if thou wilt not believe ? But wherefore dost thou doubt ? How is it that so many *Eyes* and *Tongues* are not as credible, as thine own *Eyes* and *Hands* ? Shall the World be Proselyted to the Faith of Christ, upon the Testimony of these Witnesses, and wilt not thou Assent ? Did not thy Lord foretel his own Death, and Resurrection ? Didst thou not hear him declare, that he must be Crucified, and that afterwards

wards on the *Third Day* he would Rise again? Is there any thing we Attest concerning his Resurrection, but what was promised, and foretold? Why may not we be credited in our Report of a Matter of Fact, whereof we have so plain and full an Evidence? What ground is there to disbelieve so many Eye-witnesses? If there had been none but *the Women*, who saw him, yet having themselves seen him, their Testimony in that case might have been credited: But here are *Ten Disciples* that say, *We have seen the Lord.* Had they been *Ten Strangers*, there were little reason to Reject the Testimony of *Ten Persons*, to one Point which they had the Testimony of Sense to assure them of: But here are *Ten of thy Companions*, and *Brethren*, and *Apostles*, of whose Capacity, and Probity, and Faithfulness, thou canst not doubt: And they all agree in this ~~Testimony~~ *We have seen the Lord.* Shall every Word be established in the Mouth of *two or three Witnesses*, as says *Moses*, and wilt thou not believe, when the Number is so much greace? No, except *I see the print of the Nails, &c., I will not belieue.*

In

In this *Unreasonable Distrust*, and *Sullen Unbelief*, he continues for a whole week; obstinately professing, *That*, without such an unreasonable Condescension of Christ, to convince his very Senses, that he will not acknowledge his being Risen. It is strange, that one of the *Twelve*, an *Apostle* of our Lord, after Three Years Conversation in his Family, should be so *Incredulous*, as to believe nothing but what he saw; and that he should refuse to believe on such ample *Testimony*; especially when it was an *Article* that *Abraham*, *Isaac* and *Jacob*, *Job*, and *David*, believed concerning the *Messiah*, whom they never saw.

It is the more surprizing too in this *Apostle*, because he had not only been eminently called by Christ, and long conversed with him, been brought up in his Company, and was one of his House; but on a former Occasion, this *Apostle* had declared more zeal than the Rest of them; when they Hesitated concerning the Proposal Christ made, of his going into *Judea* to raise *Lazarus*, upon the account of the hatred of the *Jews* against him, *John* 11.16. Then said *Thomas* to the other Disciples, *Let us also go*, that we may die with him. *Tho*
some

some think he spake this with another Air, and in another Sense, than is commonly thought ; as if he would say, *Since we cannot persuade him, let us even go and perish, if it must be so; Perish we must, and there's an end.*

But, to take the words of this *Apostle* in the most Charitable Sense, he professes his zeal for *Christ* beyond his Fellows, and a Commendable Forwardness to suffer with him : But now the *Death of Christ* seems to have swallowed up his *Faith* and *Courage* ; now he will not believe *except he can see*, nor then neither, unless he can *thrust his finger into the print of the nails* ; Which was a bold prescribing to God, and contained a great deal of Absurdity, and of mischievous consequence in it : For it intimates, as if we were not obliged to believe *Christ is Risen*, and *Alive*, nor any such matter of Fact, upon the Testimony of Others, unless we our selves may touch and see, and have the *Evidence* of our own *Sense*. Whereas, How then could *Thomas* himself believe the *Scriptures* of the *Old Testament* ? How could he be satisfied that there was such a Man as *Moses*, or *David*, or of the Truth of any of those things related concerning the *Ancestors*,

cestors of the Jews, in Egypt, the Wilderness, or Canaan, which he himself did not see?

This is further aggravated, by considering the Nature, and Import of this Article, which he refuses to believe: Not only as that which was foretold concerning the *Messiah*, by the *Scriptures* of the Old Testament, but as the Basis, and Foundation of our Religion, as that wherein the Glory of Christ is principally concerned; as that which removes the Ignominy of his Cross; And therefore the Jews, who set themselves to oppose the Belief of his Resurrection, were thereby, in some respects, more Injurious to Christ, than by their Crucifixion of him: For they do what they can to deprive him of that new Life he had, when he was Risen; and they kill him a Second Time. This therefore aggravates the Fault of Thomas, that by his Unbelief, he Subscribes to the Calumnies of the Jews; He takes their part, and joyns with them; He disowns, condemns, and denies, that which Heaven and Earth, Angels and Men, had testified and published, and born witness to, even the Resurrection of Christ from the Dead.

O

Before

Before I proceed to his Cure, and Recovery, let us consider what Instructions may be learned from the Incredulity of this Apostle. As,

I. That Faith is no such Ease Matter as some perswade themselves. Unbelief is strangely Rooted in the Hearts of Men, and very difficultly cured. I will not believe, except I see; nay, I will not believe my Eyes, unless I touch, and thrust my Finger into the print of the Nails, and my Hands into his Side. Our First Parents Sinned by Unbelief; Adam fell by Incredulity, and hath left the Fatal Impression of that Poison upon all his posterity. But where is the Eve? Where is the Apple, and Serpent, in this case? There needs no other Eve to tempt to the sin of Unbelief, than the sin of our own Flesh, and any kind of Temptation is enough to draw us to it. The Devil does not tell Thomas, as he did our First Parents, You shall be as God's, You shall not dye; But rather on the contrary, You shall be as Beasts, You shall die, and never Rise more: For if Christ be not Risen, we in vain expect to Rise; his Resurrection being the cause, and pattern of ours.

Now under this Temptation, this Holy Apostle fell; and if he, who had true Love to Christ, and was a True Disciple, was yet so Incredulous; it is less strange that the greatest part of the World, as to Divine Things, are so Unbelieving; when the Corruptions, and Passions, and evil Inclinations of Men, have such a Power and Influence upon their Minds. There needs therefore the Exercise of a mighty power to produce Faith in the Heart; And accordingly we read of the exceeding greatness of that mighty Power, which raised Christ from the dead, employed towards them that believe, Ephes. i. 19, 20.

It is observable, That nothing but the Presence of Christ himself, could cure the Unbelief of this Apostle; Till then, the Testimony of Mary Magdalene, and all that Peter, and John could say, all the Discourses of the other Apostles, had no effect. And so it is still, that without the Presence, and Power of Christ to Accompany the Ministry of the Word, they who are Unbelievers will continue in their Unbelief. But a few plain words, accompanied with the Power and Efficacy of the Spirit of Christ, shall make the most obstinate Unbeliever fall down on

his Face, and cry out with this *Apostle*,
My Lord, and my God.

2. In that *bis Unbelief* is attributed to *his Absence* from the other *Disciples*, when they *Assembled* together, We may learn to value the *Assemblies* of *Christians*, in hopes of the *Presence* of *Christ*, and the *Manifestation* of himself. 'Tis true, it is said, that the Two *Disciples* returning from *Emaus* to *Jerusalem*, found the *Eleven* gathered together, *Luke 24. 33.* How then if *Thomas* were absent, are they called *Eleven*, after the *Death* of *Judas*, and before the *Choice* of *Matthias*. I Answer, * When the *Eleven* are mentioned, we must not suppose it exactly meant of the Number of the *Apostles* then *Present*, but of the *present Number of the Apostles*. By his *Absence* from them, he not only missed the good *News* that *Mary* brought of the *Resurrection* of *Christ*; But he lost the comfortable *Sight* of *Christ* himself, and so was left in *Doubts* and *Unbelief*, which they were delivered from.

* Dr. Lightfoot.

Apostle

Apostle, Heb. 10. 25. cautions against * Forsaking the Assembling of our selves together, as the manner of some is. Not only that which is Total, which is the Fruit and Evidence of Absolute Apostasy; but that which is Partially only, in the want of Diligence, and Conscientious Care, in a Constant Attendance on Christian Assemblies, according as the Rule, and their Institution do require: Whether it proceed from Fear of Suffering, or from Spiritual Sloth, with the Occasions and Affairs of this Life, which come in Competition. This is the first way, for the most part, whereby an Evil Heart of Unbelief, in departing from the living God, doth evidence it self unto others. Forsaking of Church-Assemblies is usually an Entrance into Apostasy.

Believe it, Christians, you cannot but be Losers by your Absence from the Publick Assemblies, especially on the Lord's Day, as this was when the Disciples met together, and Christ was with them: And if Thomas had not come amongst them the next Lord's Day, he might have continued longer in his Incredulity. He had

* See Dr. Owen on Heb. Chap. 10. Vers. 25.

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met with the Presence of Christ, if he had not forsaken the Assemblies of the other Disciples. You must not expect to have the same Presence of Christ in Solitude, or alone, as in the Publick Assemblies, where his Special Presence is Promised, and usually Found. They who pretend, for the better Enjoyment of the Divine Presence, to retire into Desarts, and Hermitages, to Monasteries, and Cloisters; they greatly mistake and deceive themselves: for in stead of retiring out of the World, they retire out of the Church, and forsake the Company of the Saints; They quit the Presence of Christ, and lose the Opportunities of beholding the Wonders of his Grace, and of receiving the Influences of his Presence, and Spirit.

Therefore do not discontinue your Attendance on Publick Worship, when you have Opportunity. Do not say, We can Read as good a Sermon at home, or Pray as well at home. If you absent from the House of God, you must not think that Christ will follow you to your own Houses, while you refuse to visit him in his. If you are not with your Brethren, when they Assemble together, you will not find such Manifestations of Christ to you, as others Experience. You displease him by imitating the Example of

Tho-

After the Lord's Supper.

Thomas, and may expect to be assaulted, and staggered by Temptations to Infidelity, and all other sins, which only the Presence of Christ, and his Grace can cure : For where two or three are met together in the Name of Christ, he has promised to be with them. It is in the Assemblies of his People, that he manifests himself : it is there he makes known the Power of his Death, and the Glory of his Resurrection ; it is there he dispenses the Gifts and Graces of his Spirit ; And they that absent themselves out of Choice , they are voluntarily deprived of these Blessings.

Suppose you should spend your time on the Lord's Day at home, in *Prayer*, *Reading*, and *Meditation*, yet there is little reason to expect God should accept you therein, while it signifies a Neglect, if not a Contempt of Publick Worship , which is more for his Honour , and is expressly required, by the Institution of such Assemblies, and *Apostolical Practice* agreeable thereunto. You cannot reasonably hope for such Effusions of the Divine Grace and Spirit , in a secret corner, as in the Congregation of the Faithful. There is room and time enough for *Private Devotions*, without the neglect of the Publick Worship. And God hath promis-

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sed to be present in *Christian Assemblies* :
And his Institutions are never without a
Blessing, when there are Subjects capa-
ble of receiving it. You should there-
fore be glad of an Opportunity , and
Call , to Meet your Brethren in the
House of God.

3. I observe further, that what we
have found of the Presence and Mani-
festation of *Christ*, we may Communicate
in order to the Conviction of Others ,
and the Assistance of their Faith. All
the *Disciples* endeavoured to perswade
Thomas of *Christ's Resurrection*, they *All*
told him, *We have seen the Lord* ; and no
doubt they urged him, with all the Cir-
cumstances of it, to convince him of the
Unreasonableness of his *Obstinacy*, who
would not believe, except he could see.
How unreasonable was it, might they tell
him, *that Christ should appear again upon his*
Account, *merely to comply with his Curiosi-*
ty? *And if he should appear again*, *how un-*
likely it was that he should be privileged
more than they, *who had only a bare sight of*
him; *Why should he have more?* *Why*
should he be permitted to thrust his Hand in-
to our Lord's Side, and his Fingers into the
Print of the Nails? He might expect ra-
ther that he would say to him, as to
Mary, *Touch me not*, for *I am not yet Af-*
cended :

After the Lord's Supper
cended : And so, if he should appear,
and be seen of him, he might still con-
tinue an Infidel.

This kind Office they did for him ;
thus doubtless did they endeavour to
convince him, though without success,
they tell him, what they have seen.
And they that have any sight of Christ,
or Experience of his Presence, as they
cannot but be willing to impart it to
Others, so they may, and ought to do
it, in order to their Conviction. Only
let us take heed, that such Communi-
cations be done with all possible *Wise-
dom*, and *Humility*.

4. That it is Unreasonable, and Pro-
voking, to refuse to Believe the Truth
of any thing, merely because we have
not *the Testimony of Sense*, to confirm it.
This was the Apostles Fault, *I will not
believe, except I see, and feel the Print of
the Nails*. This is to make Terms with
the Blessed God, to limit the Holy One of
Israel, and unreasonably to Expect, that
what is the Object of Faith, should come
under the View of Sense.

5. I may observe further, that Peter
was one of these *Witnesses*, that had seen

the Lord ; and yet *Thomas* does not hearken to *Him* neither, nor regard what *he* says, more than what the other *Apostles* said. What little ground is there to think then, that *he* had any *Supremacy* above the rest of the *Apostles*, and that he was the *Prince* of them ? If he were so, Why did he not do his *Office*? Why did he not shew his *Authority*? Here is a fair Occasion for him to make use of the *Authority* of his *Keyes*, to stop the Mouth of this *Unbeliever*, who says, he will not believe, except *be see*. Why does not *Peter* define, and determine the matter, that was questioned, doubted, and denied by *Thomas*? There is nothing of all this, however proper the occasion might have been.

6. In that this *Incredulity* of the *Apostle* was over-ruled to so much good, for the further Confirmation of the Great *Doctrine* of Christ's *Resurrection*, let us admire the *Divine Wisdom*, and *Goodness* in the *Government* of the *World*; who, tho' he cannot be the *Author* of *Sin*, does yet over-rule it, to his own *Glory*. He hath done so in many *Eminent Examples*, and he did so in this ?

Here-

Hereby the Honour of *Christ* is the more advanced by his open Confession of him afterwards, as *Lord* and *God* : and the *Truth* of his being *Risen* is the better confirmed, and so the *Faith* of others assisted by his Fall. It was well for the *Apostle*, and it was well for *Us*, that he did not believe presently : He was afterwards brought to the most admirable Exercise, and Declaration of his *Faith* in *Christ*, not only of his being *Risen*, but of his being the *Eternal Son of God*, and of his happy *Interest in him*, and *Relation to him*, as *his Lord*, and *his God* : And we have a greater Evidence thereby of the *Truth* of *Christ's Resurrection*.

Doubtless this Fall of *Thomas* was also a *Motive* to his greater *Diligence* in the Service of *Christ*, and *Zeal* for his *Glory*; as it was with the Apostle *Paul*, and *Peter*, and others.

7. Let us not rashly judge of *Men* by a single *Act*. *Thomas* had true *Faith*, notwithstanding this *Fit of Doubting*, and *Unbelief*; which revived upon the Sight, and Presence of *Christ*, within a few Days. Many, that in a fit of *Temptation*, we may think, have no *Truth of Grace*; yet if we stay a while, do soon discover

discover it: Some special Ordinance, or Providence brings them to themselves, and suddenly shows the Reality of that, which did not Appear, but the contrary Corruption.

2. Having thus considered the Unbelief of this *Apostle*, let us now observe the *Compassion*, *Condescension*, and *Kindness* of Christ to this *Incredulous Apostle*. Eight days after, the Disciples being together, and *Thomas with them*, Jesus came and stood in the midst of them, saying, *Peace be with you*; and says to *Thomas*, Vers. 27. *Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not Faithless, but Believing.*

What *Injustice*, if our Saviour had left him to his own Pertinacious Incredulity? Whom could he have blamed but himself, if he had continued in his Unbelief? But our Lord came and shewed him his Hands, and Feet, and bids him do what he desired, for his Conviction. How mercifully doth he pity us, in our Errors, and Infirmitie? With what Tenderness and Compassion doth he reclaim us? And this when he was *Risen from the Dead*, after he was declared to be

be the Son of God with Power, when he was to receive the Recompence, and Reward of his Death, and Sufferings; when his State of Humiliation was over. And yet, How low does he stoop for the sake of this *Apostle*? when so unreasonable a thing too was demanded, as the Condition of his Believing? But such is the Admirable *Bounty* and *Condescension* of *Christ*, that he will not refuse him, even this.

Since you will not believe otherwise, O my Apostle, I consent; Behold my Wounds, Behold the Print of the Nails; And if the Sight of them be not enough, to cure thine Infidelity, Come, Reach hither thine Hand, thrust thy Finger into my Side; I care not what I do, or how low I stoop, rather than not convince, and heal thee: If the Evidence of one Sense be not enough, I will yield further, and let thee have more.

Our Lord might have convinced *Thamas* by the *Powerful Influence* of his *Spirit*, without all this; But he condescends thus far for our *Sakes*, that *We*, and *Others*, might have a clearer *Evidence* and *Proof* of his *Resurrection*, and likewise of his *Divinity*: For his fixing upon *Tho-*
maz

mas in this Assembly, and speaking to him such Words, doth plainly manifest, that he knew his Heart, and understood what Discourse he had had, and what Objections he had made, and what was the Inward Sense of his Soul; which he could not have done, without being *Omniscient*. Little did this Apostle think, his Lord had heard him, or believe that he knew his Sin. But, *Come hither*, says Christ, behold my Hands; *Reach hither thy Hand*, and thrust it into my Side. He condescends to Grant that, which it was the Apostles Fault to Ask.

We see, by these Words, our Risen Lord retained the Marks of the Wounds, the Prints of the Nails, and Spear in his Body, after the Resurrection, to manifest, with greater Certainty, the Truth of it. It is likely he preserved them at his Ascension too, as the Evidence of his past Sufferings, and the Ensigns of his Victory. And let us not imagin, if he retains them in Heaven, to the Admiration of Angels, and the Joy of the Redeemed, that it will be any Disparagement to the Beauty, and Splendor of his Glorious Body, but rather contribute to it, in the Day of his Appearing, when every Eye shall see him, and they also which pierced him.

3. Let

3. Let us Consider the Faith of Thomas hereupon, ver. 18. He answered and said, *My Lord, and my God.* He not only believes with the Heart, but confesses with the Mouth: He owns both the Divinity of Christ, and his Dominion, and that with an Appropriating Faith, *My Lord, and my God.* There is a great Sense in these few words, for,

1. Here is an Evidence of the Truth of his Repentance, of his Love, and of his Zeal. The very Sight of Christ, and the Print of the Nails, and the Mark of his Wounds, shames him for his Sin, and makes him sensible of his Incredulity. Behold, says Christ, the print of the Nails; Think what I have suffered for Thee, for the Expiation of thy Sin; Think how I have loved Thee to dye for thee, And wilt thou not believe that I am Risen? This awaked his Repentance, and made him abruptly cry out, *My Lord, and my God.* Two words sometimes are more significant than an Hundred, and express the Desires of the Heart, more than a large Discourse.

The Kindness and Condescension of his Lord overcame him, and by these words he

he proves the Cure of his *Infidelity*. Before, he would *not believe Christ to be Alive*; now, he *confesses him to be God*. Before he reckoned him under the Power of *Death*, now he acknowledges him as the *Lord*, and *Prince of Life*. Before he believed *less than any of the other Apostles*, now he confesses *more than All of them*.

My Lord, my God. Thou art the Anointed of God, the King, the Head of the Church, the Expected, Promised Messiah. If thy *Death* had staggered my *Faith*, thy *Resurrection* has established it. *My Lord, my God.* I adore thy Compassion, and Condescension, that thou wouldest Appear to me, who so justly forfeited such a Favour. I implore thy Grace, I beg thy Pardon, I now unfeignedly acknowledge, own, and avow *Thee*, for my Saviour, my *Lord*, my *God*.

Though he professed his Unbelief in larger Words, *Except I see the print of the Nails, and thrust my Finger, &c.* Yet this Expression of his Repentance is equally significant. He only stammers out two or three words, *My Lord, my God*; But such as prove his Conversion, and his Cure:

Cure: As the voice of the Patient, will sometimes discover the Cure of a Disease in the Head. When the Heart is full, the Expressions are many times short and abrupt. The *Groans, Desires,* and *Inward Affections* of the Soul, are unutterable. He had much *more* to say, but he could not bring it out; His Penitent shame on the one hand, and his Zeal, and Admiration on the other, *stopt his Mouth.* But the *little* he doth say, is very much to the purpose; He calls him *Lord, and God;* which, upon the *Resurrection of Christ,* every Tongue was to Confess.

The Truth of his *Repentance, Love and Zeal,* he afterwards more abundantly proved, by *labour, and diligence,* and travelling up and down the World to spread the *Gospel* into * *Parthia,* and afterwards among the *Medes* and *Persians,* passing through the *Asian Ethiopia,* says *Chrysostom,* and, at last, came to *India,* persuading them to *Renounce their Idolatry,* and receive the *Faith of Christ;* Some Remainders of this, there are in

* See Dr. Cave's Life of St. Thomas.

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some parts of *India* to this day. And at
last he was thrust through with Lances,
by the Command of an *Indian King*.

If we may believe the Account of some of the *Jesuits*, * and other *Missionaries* of the *Roman Church* into *China*, and those parts, they do Ascribe the Preaching of the *Gospel* there to this *Apostle*, and his *Followers*. And the *Chaldee Books* concerning the *Indian Christianity*, Cultivated by his Means, are mentioned to this Purpose, and Preserved to this Day by an A. Bishop of *Granganour*, or *Della Serra*, and Translated into *Latin* by a *Jesuit*. One of those Books is a *Breviary*, wherein are these words, *By the Means of St. Thomas, the Errors of the Idolatry of the Indians were scattered; By the Means of St. Thomas, the Chineses, and the Æthiopians were converted to the Truth; By the Means of St. Thomas they obtained the Vertue of Baptism, and the Adoption of Sons; and kept the Faith, which they promised to God. By Means of St. Thomas, the Beams of the Knowledge of*

* *Relazione della Cina del P. A. Semedo, 12.
Parte Prima, cap. 31.*

Life enlightened all India: and the Kingdom of Heaven entred into China. And presently there follows an *Antiphona*, which saith, *The Indians, the Chineſes, the Persians, and other Islanders, thoſe of Syria, Armenia, Grecia and Romania, in Commemoration of St. Thomas, do offer their Adoration unto thy Most Holy Name, O Great God.*

2. Let us Consider the Reality of his *Faith*, in this short Confession of it. For, upon these Words, *My Lord, my God*, our Saviour owns, in the next Verse, the Truth of his Faith. *Blessed art thou who hast ſeen, and hast believed:* Though a more ample and abundant Blessing be pronounced on ſuch as did also believe, without that help of Sight and Sense.

But here is an Excellent Faith; and all the Essential parts of it, comprehended in this Expression, *My Lord, my God.*

1. An Assent to this Truth, that *Jesus is the Christ*, the true *Meffah*, who had Risen again as he foretold.

2. An

2. An acknowledgment that *this Jesus is both Lord, and God*: that absolute Supremacy, Power, and Dominion belong to him, that he is *true God*.

3. An Appropriation of him to himself, as *his Lord, and his God*; which following upon the former two, contain the *Essentials* of true *Faith*.

4. In this Expression, we have an Evidence of the *Two Natures of Christ*; the Reality of his *Humane Nature*, and the Truth of his *Divine*.

I. The Reality of his Humane Nature. The Method our Lord uses to prove his Resurrection to this *Apostle*, doth suppose that he was *true man*, Partaker of Human Nature; that his Body was of such a kind, that our Senses might judge of it; for else he would not have bid *Thomas* behold him, and reach hither his *Hand*.

This may easily be improved to overthrow the *Popish Fancy of Transubstantiation*, that the Body and Blood of Christ are in the Lord's Supper, under the Accidents of *Bread and Wine*. For at that rate *Thomas* might have still objected, That

That what he saw and touched was *not* the Body of Christ, but the Accidents of it, and that he was not obliged to believe on the Testimony of his Senses, *that the Body of Christ was present.* But his Obligation so to believe, is implied in our Saviour's Words. *Reach hither thy Hand, and be not faithless but believing.* And on the same Testimony of Sense, we are bound to believe, that it is Bread after Consecration, and not Flesh, that it is Wine, and not Blood.

2. The truth of his Godhead is also evident, that he is really, and truly God. This Title, *My God,* as well as *My Lord,* is very observable, because it hath the Article before the Word, God. And it is commonly granted by the Adversaries of the Deity of Christ, that wherever the Word *God* is used with the Article before it, it there imports the True and Eternal God. So is the Expression here, which our English Translation does not reach; for it may rather be read, *The Lord mine, the God mine.*

My Lord, my God. From his Office, as Lord, and Christ, he Riseth to his Divine Nature, and the Dignity of his Essence. He had reason to own him to be Christ

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Christ the Lord, by his Resurrection, and other things which he had observed before; and from that Dignity he owns him to be true God, worthy of the Highest Homage and Adoration.

Had it been otherwise, the Apostle would not have given the Title of God, unto Jesus Christ, nor would he have received it: For the Greater any Person is, the greater Danger there is of giving him such Titles as belong not to him. As to give to One that is next to the King, the Title of King. Especially to ascribe Divinity, and Godhead to a Creature. What can be more provoking to him, who is Jealous of his Honour, and will not give his Glory to another, Isa.42.1.

It cannot well be supposed that (a) Thomas, who was brought up in the Jewish Religion, could be ignorant of the Doctrine of the Unity of the Godhead; He must needs know what Moses, and the Prophets teach concerning it; Hear, O Israel, the Lord thy God is one Lord, Deut.

(a) See Placaei disput. in loc. Tom. 3. 14^o. cap. 6, 4. This

6. 4. This was one of the Sentences written on the Fringes of their Garments, and quoted by Christ, as a known thing, *Mark. 12. 32.*

Neither can it be imagined that our Saviour would have permitted such a thing, without Rebuking him, if he had not been *true God*, as well as *real Man*. But so this *Apostle* does acknowledge him, and so must we : And every * Office of Christ , as our *Prophet*, *Priest*, and *King*, doth suppose and require that he be *true God*, as well as *true man*; or he could not discharge those Offices to any Saving Purpose for us. .

4. Let us then *Imitate the Faith of this Apostle*, in contemplating the Death and Resurrection of Christ , that we also may say as he did, *My Lord, and my God*. And that will include both a Claim of Interest, and special Propriety in him, and imply the Dedication of our selves to his Use, and Service. The one of these will follow upon the other. When God says, *I am thy God* ; we can-

* Dr. Manton, on Colos.1.19. p.202.

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not but answer, *That we are his Servants*, and resolve to be so: And if we are *his*, and Devoted to him, we may infer that he is *Ours*, for the Covenant is mutual.

But if we cannot, as sometimes we cannot, so clearly, and comfortably say, *My God*; We may yet humbly, and resolvedly say, *My Lord*; that is, *I am thy Servant, I am Devoted to thy Fear, I am resigned and given up to thee; I have chosen thee for my Portion, and I have dedicated and devoted myself for ever to be thine*, &c. The more serious we are in this, the more likely are we to come to this *Claim, and Appropriation, and Special Interest* in God, and Christ as ours: And till we Arrive to some Degree of this, we are Strangers to the most comfortable part of the *Christian Life*: For this is a great ground of our Confidence, and a main Spring of our Joy. *My Beloved is mine, and I am his. He loved me, and gave himself for me.* This attracts our Love, this wins our Hearts, and fills us with Joy unutterable, and full of Glory.

If Christ, by the Presence of his Spirit, would visit our Souls; we should then be able to use such Language of Faith.

After the Lecture upon

Faith. If he will visit us, as he did the Disciples, when *Thomas* was with them; his Presence and Power can produce such a *Faith*; And if he please, he can enter and do this, though the Doors be barred, and shut never so close. For he, can open them, as he did the *Heart of Lydia*. Though they be of Stone or Iron, he can break, he can soften, he can make them *Hearts of Flesh*. Let us beg he would so visit us, by his Spirit.

Though we have not the Priviledge to touch him on Earth, as this *Apostle*, yet we may behold him, as the holy *Martyr Stephen*, in Heaven. We may Contemplate him by *Faith*, as at the Right hand of God: And so we may behold the print of the Nails, and thrust our Hand into his wounded Side, and hear his Voice, yea taste, as well as touch his very Body and Blood, feed upon him. We have some of us so done this Day. And after such a Sight, and such a Taste, shall we not cry out; *My Lord, my God. O my Lord, what have I done? O my God, what shall I do? O my Lord, my dear Lord Jesus, who am I, that thou hast loved me, so as to dye for me, so as to give thy self a Sacrifice for me? O my God, what shall I render to thee? How shall I express my Gratitude? What shall I do to honour*

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honour thee? O my Lord, thou hast Redeemed me at a costly price. O my God, give me of the Spirit of Grace, to renew thine Image, subdue my Lusts, and assist mine Obedience. My Lord, my God, the King of Saints, the Prince of Peace, the First Begotten from the Dead, the First Born of every Creature, the First Fruits of them that sleep, the true and only Potentate, the great Immanuel, God with us, true God, and true Man: Whom have I in Heaven but thee? &c.

Let us labour after such a Faith, and beg it of the God of all Grace; and never desist, till in the use of that, and other means, we are brought to use such Language too.

Lastly, As to you, my Brethren, who have been at the Table of the Lord; Consider, what have you been doing? Your great Business hath been, or should have been this Day, solemnly to Renew the Covenant between God and you; in such Appropriating Language of Faith, as these words of Thomas: For Christ, and all his Benefits are offered to you, by the Distribution of the Elements. Behold me, I am yours; Accept me, Take me, says Christ. You by Receiving them, say, Lord, I am thine, Accept me, Possess me for thine own. The Lord's Supper, is the

New

New Testament, or Covenant in the Blood of Christ; you there Ratifie the Baptismal Covenant; he saith, I am thine; and you say, You are his. This inward, personal Covenanting between Christ and you, is the great Thing to be minded, and this amounts to the same, with *My Lord, my God*, acknowledging *his Right*, by the one Expression, and professing *your own Interest* by the other.

This was Virtually done in *our Baptism*, this was actually done at *our first Turning to God*, when we entred into *Covenant to be the Lords*; And this we professedly Repeat, and publickly Renew, every time we come to *this Table*. We have this Day acknowledged him to be *our Lord*, we have entred into a *solemn League of Subjection*, and *Fidelity* to him; we have taken on us a *solemn Bond*, and *Obligation of Duty*, and *Service*; And if we are *Unfaithful*, every *Communion* will come in against us, as so many *Oaths* that we have broken. For by Feasting on *this Sacrifice* this Day, we have again Sworn at the Altar, we have said it in our Hearts, *My Lord, my God*; And we have professed it by our Actions. We have played the Hypocrites, and acted the

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part of *Children*, and *Fools*, if we did not mean it. And if we do not stand to it while we live, we are *Rebels*; and add *Perjury* to our *Rebellion*, by violating our *Bond*, *Covenant*, and *Oath*. And if we do so, we have imprecated a *Curse* upon our selves, even all the *Curses* of a *broken Covenant*, and so have sworn to our own *Condemnation*.

You therefore who have this Day Avouched the Lord for your God, and have said to Christ, *My Lord, my God*; Remember that he is *both*: And don't expect he should be *thy God, thy Portion, thy Happiness, thy Heaven*, if he be not *thy Lord*. Don't think he will be *thy Jesus, thy Ransom to save thee from Hell*, if he be not *thy Lord to govern thy Heart, and Life*. He is the Author of Eternal Salvation only to those that obey him: an Everlasting *Saviour* to them only, to whom he is a *Lord*. Don't expect that the saying *Lord, Lord*, either now, or hereafter, will be enough, if thou be a *Worker of Iniquity*, and do not what he Commands thee; if his Interest in thee, and Authority over thee, will not prevail more than the Entreaty of a Friend, or than the gain of a little Money,

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ney, or the Allurement of a little Plea-
sure, or the Inticement of a Lust, or the
Temptation of a Devil.

But if you sincerely, and unfeignedly take him for *your Lord*, he will then be *your God*: And all Blessings, Temporal, Spiritual, and Eternal, are comprised in that. You are then his *Jewels*, his *Treasure*, his *Portion*, his *Inheritance*, his *peculiar People*: If he be *your God*. O how dear, how valuable, how precious are the *Relations*, *Priviledges*, and *Blessings*, that this contains ! What need you fear ? What can you want ? What can you ask more ? What can dismay, afflict, or trouble such a Soul ? *Why art thou cast down, O my Soul?* *Why art thou disquieted within me?* May you say : If you can say with *David* in another place, *The Lord is my Portion, and the Lot of mine Inheritance*. Or if you can say with *Thomas* here, *My Lord, my God*. All things then are yours; his *Spirit*, his *Providence*, his *Attributes*, his *Promises*; *Life, Death, Things present, Things to come*; *Grace here, Heaven hereafter*; *All things yours*, if you be *Christ's*, and he be *your Lord, and your God*.

*Blessed then are you, though you have
not seen him with your bodily Eyes, or
thrust your Hand into his Wounded
Side, or felt the print of the Nails in his
Crucified Body : Yet having now by
hearing, believed on him, and loved him,
you shall see him hereafter in Glory, and
Triumph, and be for ever with him, to be-
hold his Glory, and to partake of it.*

Amen.

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PARAPHRASE
OF THE
Lord's Prayer.

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PARAPHRASE OF THE *Lord's Prayer.*

Our Father.

O Most Merciful, and Gracious Father, who hast made us out of nothing, by thy Powerful Word, and form'd us after thine own Image; but we sought out Sinful Inventions, and might justly have perisht in our Apostacie; We owe Thee Homage as the Father of our Spirits, as the God of our Lives, as the Author of our Beings; much more as thou hast called us into thy Family, and Favour, by Jesus Christ; as Redeemed by him, and Regenerated by thy Spirit, and Priviledged with

with the Dignity of Children, and may call Thee, *Our Reconciled Father.*

Oh what manner of Love is this, that such Rebellious, Miserable Creatures, as we, should be called the Sons of God, and treated as such! *Holy Father!* we have sinned against Heaven, and before Thee, and are utterly Unworthy to be entertain'd as thy *Servants*, much more to be cherisht, and spared, and pittied, and provided for as thy *Children*, and have the promise, and hope of the Heavenly Inheritance. As the *Children* of the *First Adam*, we are *Children* of **Wrath**, and Heirs of Hell, in Bondage to Sin, and serving divers Lusts; the Works of our Father the Devil we have done. But by thy Redeeming **Love** and **Grace**, through *Jesus Christ*, we are set Free from that Slavery, and partake of the **Liberty** and **Priviledge** of *Sons* in thy House and Family. Oh let the *Spirit* of thy Son, breath continually in our hearts, and teach us to cry, *Abba, Father*, as created by thy Power and Goodness, and reconciled, and saved by thy Mercy, after we had undone our selves. Give us that Faith, and humble Confidence in Prayer, by the *Spirit* of Grace and Supplication, that we may go to thee in all our Necessities, as Children

Children to a Father, and come with boldness to a Throne of Grace. We beg the *Holy Spirit* of Grace to that end, which thou art more ready to give to them who value it, and ask it earnestly, as sensible of their need of it, than any Father on Earth is to give Bread to his Children that ask it of him.

O let this Name of *Father*, and our consequent Relation to thee, be our Glory, and our Refuge, our Defence and Guard, the Principle of our Obedience and Love to thee, and of Charity, Kindness, and Affection to all our Brethren, who are Children of the same Father, and Adopted Heirs of the same Inheritance. And let all those, whom thou wilt own for thy Children, *most Gracious Father*, be united to thee, and to one another, in holy Bands of Love and Concord; bearing with one another wherein they differ, let them heartily joyn together to advance the Honour of thy Holy Name, to celebrate thy Praise, and promote thy Truth and Worship. Grant unto them and us, the help of thy Spirit that we may so Pray, and Live.

O God of the Spirits of all Flesh, the Father of Glory, the God and Father of our Lord *Jesus Christ*, teach us so to ask,

ask, as thou mayst please to grant: teach us to Worship thee in Spirit and in Truth, that our persons may be well-pleasing in thy sight, and our Prayers be accepted through the Great Mediator. We would ask nothing but in his Name, for the manner, so nothing but what he hath advised and taught us to Desire, and Seek.

Who art in Heaven.

And since thou dwellest in Heaven; (though the Heaven of Heavens cannot contain thee,) that is thy *Throne*, and the Earth thy *Foot/fool*; thou beholdest whatsoever we do, or say, or think, and wilt call us to an Account; Let us reverence thy Glorious Majesty, Thine All-seeing Eye, and thy Sovereign Power. And raise our Affections above Earthly Things, that we may seek Heaven as our Country, where our Father is, and our Redeemer, and where we hope to possess the Inheritance prepared for us by Everlasting Love, through the Purchase and Merit of thine Eternal Son, who owns himself our *Elder Brother*; and who, when he was on Earth, was concerned for nothing more than for the Glory of Thy Name. There-

Therefore in Imitation of his Example, in Conformity to his Counsel, and Obedience to his Command, we beg Thy Name may be Sanctified,

Hallowed be thy Name.

Thou hast proclaimed thy Name unto the World, and they who know it, will trust in Thee, to be a God Gracious and Merciful, slow to Anger, and of Great Kindness, Abundant in Goodness, and in Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin, and that will not utterly destroy his People, though he do correct. Thou art worthy of all our Honour, Homage, and Obedience, and that all the World should Adore thee, and Glorifie Thy Holy Name; that every Creature in Heaven and Earth should tremble at thine Irresistible Power, admire thine Eternal Wisdom, and love thine Infinite Goodness. O that the Glory of thy Holy Name may extinguish in us the Desire and Love of Worldly Honour, and Interest; that we may reckon it our highest dignity, to advance and serve the Purposes

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Purposes of thy Glory, as the Ultimate End of all Things. Let us be deeply sensible of thy Dishonour in the World, by our own sins, and the sins of Others. Let us Grieve and Mourn to observe the Prophanation of thy Name, and the Violation of thy Authority; when thy Laws are transgrest, thy Institutions despised, thy Orders contradicted, thy Majesty Affronted, thy Glory bespattered, and trampled on.

The Desire of our Souls is to thy Name, and the Remembrance of Thee. In thy Name we Rejoyce, and put our Trust. O let us not dishonour it by unsuitable Affections, and Actions! Let our Lives be answerable to the dignity of our Relation, and to what we know, and profess to believe of thy Adorable Perfections; that we may so Glorifie thy Name in the Eyes of the World, that others seeing our Good Works, may Glorifie Thee our Father, who art in Heaven. To this end, *Let thy Kingdom come.*

Thy Kingdom Come.

O Thou who Reignest among the Armies of Heaven, and over all the Inhabitants of the Earth, rule in our Hearts

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Hearts by the Power of thy Word and Spirit: Subdue every Lust, and inordinate Affection in us, Mortifie all the Rebellion of our Wills, and the Enmity of our Carnal Minds and Hearts; that we may no longer be in Slavery to the Devil, and to foolish, Criminal Passions, but our Understanding, Will, Affections, Conscience, and Conversation, be more intirely Conformed to thy Holy Pleasure, and Precept. And after the Establishment and Advancement of thy Kingdom of Grace in our Souls, perfect it in due time, by admitting us to thy Kingdom of Glory.

And let all the Kingdoms of the World submit to the Scepter of our Lord Redeemer; that he may Rule to the ends of the Earth. Let all the People praise thee, and Worship thee, O God, let all the People Praise thee. Let not Satan, the Usurping God of this world, Tyrannize over so great a part of this Earth: But let the Kingdom of thy Grace be enlarged, and thine Authority be more generally submitted to in all the World. Let the everlasting Gospel of the Blessed God be publisht, understood, believed, and obeyed, from the Rising of the Sun, to the setting of the same. And as the Effect

A P a c u p y a l e

Effect of the Coming of thy Kingdom
in Power,
*Let thy Will be done on Earth, as it is in
Heaven.*

Thy Will be done.

Thy Will, O God, is the Measure of Holiness and Peace, the Rule of Justice, Truth, and Perfect Wisdom; Oh that it may be the Rule of our Desires; that our Will may be intirely conformed to Thine. All thy Works are *Wisdom*, and all thy ways of Providence are *Judgment*: Let us adore thee as Infallible in all the Revelations of thy Mind, and as Wise, and Good, Just, and Holy, and True in all Thou do'st. Let us acquiesce in thy good Pleasure, as knowing, nothing can be better done, than what thou orderest. In Fulness, and in Want, in Joy and Sorrow, in Life and Death, thy Holy Will, O Lord! be done.

Let us obediently comply with thy Preceptive Will, in all thou hast commanded, and humbly submit to thy Providential Will in all thou shalt appoint; and be satisfied with our Portion, Station, and condition here on Earth. Let us be govern'd in all things by

At the beginning
by thy Holy Will with Cheerfulness,
and Readiness, and Faithfulness, and
Zeal, without Deceit, Delay, or Mur-
muring Complaints. That we may
observe, and please thy Will on
Earth, as the *Angels* do in *Heaven* :
where thou art loved, delighted in, and
obeyed in Perfection. And let all the
World, we beseech thee, joyn with us
and them, to praise and glorifie thee,
with one heart, and one voice, and one
consent, and be the Servants of thy
Holy Will for ever. But our Satis-
faction in thy Declared Will doth not
hinder, but we may Ask the necessary
Supports of Life, We pray thee there-
fore,

Give us this day our Daily Bread.

Thou takest Care of our Souls, pro-
vide also, we beseech thee, for our Bo-
dies. Prolong our Lives, till we have
finisht the Work of Life, and answer-
ed the Ends of Living. Continue a
suitable and convenient Supply for the
Necessities of our Nature : Give us
that Health, Protection, Peace, and
Plenty, which may best assist us in our
present

present Duty, and tend to our Comfortable Accompt in the Day of Reckoning. Thou hast directed us not to Chuse either *Poverty*, or *Riches*, because of the Temptations of either extreme: Give us therefore *Food Convenient*, according to that Rank, and State, and Condition thou hast plac'd us in, or may'st hereafter do. That so the Temptations of the Right Hand, may not make us Wanton, Secure, and Proud, forgetful of Thee, and our Selves, and the greater Concerns of Eternity, or our Hearts be set to make Provision for the Flesh, to fulfil the Lusts thereof. And that on the contrary, by the Snares of Poverty, and pinching Straits, we may not be tempted to doubt, or deny Thy Providence, or quarrel with it; that we may not be exposed to Contempt, and Misery, and thereby to Impatience, Distrust, and Despair. Keep us from undue Solitude about these things, and give us Contentment with our present Condition. Grant us that measure, and proportion of Temporal Blessings, which may enable us the better to serve and glorifie thee. And whatever thou do with us, let us be Calm and Quiet, and Thankful, and never admit any dishonourable

nourable Thoughts of thy Rule, and Government. Let us own Thee, as the Original and Fountain of all our Good, and faithfully depend on Thee for the Supply of all our Wants. But whatever thou give us of Earthly Good *Lord*, what will it avail us, when our Sins are so many and great, unless thou Forgive and Pardon us? Therefore we beseech thee, *O Lord*, to

Forgive us our Trespasses, as we forgive them that trespass against us.

Look upon us with a Merciful Eye; for we are here before thee *in our Trespasses*. Forgive our Sins of Ignorance, and of Wilfulness, those of Presumption, and those of Infirmitiy, secret and open, in heart, and word, and deed; the Vanity of our Minds, the Carelessness of our Spirits, the Wickedness of our Hearts, the Irregularity of our Affections, the Folly of our Lips, and all the Omissions, and Commissions of our past Lives, from our Birth, and Infancy, to this very hour. Look not upon our Offences, but cast our sins behind thy Back, Remember 'em not against us, to our Punishment and Condemnation
We

We beg this, for the sake of our Blessed Saviour, who hath made Expiation for Sin by his Cursed Death. For his sake, be Reconciled to us, and remember our Iniquities no more, and seal to us the free and full Forgiveness of them, by the Witness of thy Holy Spirit, that we may Rejoyce in God, through Jesus Christ, as having received the Atonement.

Enable us by a large and Evangelical Charity, heartily to forgive all those, who have any way troubled, or injured, or offended us; lest our Prayer be turned into sin, and thou deny us that Pardon, which we deny to our Fellow Creatures. That having, by thy Grace, this Character of thy Disciples, and Children, we may reap the Benefit of thy Pardoning Mercy here, and in the other VVorld. But because, tho we should be forgiven for the Time past, we shall run into the like sins again, and contract New Guilt, and fall an easie Prey to Temptation, we beseech thee preserve us from being tempted, or overcome when we are.

Lead

Of the Lord's prayer.

Lead us not into Temptation.

Lord, we are Weak, and Ignorant, and Inclined to that which is Evil ; and our Adversary the Devil goes about like a Crafty Serpent, and a Roaring Lion, seeking whom he may deceive, and destroy ; let us never be Careless, Secure, and Confident of our selves. He is a Malicious, Experienc't, Watchful, Envious, Unwearied Enemy, let us not be Ignorant of his Devices ; Enable us to Mortifie the Love of Sin, and Inward Lust, and diligently avoid the Occasions, and Appearances of Evil, the Incentives, and Provocatives to Wickedness. And suffer us not to be Tempted above what we are Able. Order our Conditions, and Affairs, so as we may be free from great, and Dangerous Temptations. Help us, that by taking to us the whole Armour of God, we may be able to withstand the Wiles, and Assaults of Satan : that by the Protection, and Guidance of thy Providence, the Ministry of thine Angels, and the Aids of thy Good Spirit, we may not enter into Temptation, and yield to it ; that Such as we cannot avoid, may not prevail against us, to thy Dishonour, and our Eternal

metaphrase

Deliver us from the Evil
Temptation , and from the
One, the Tempter, and from other
Evils, to which we are Incident.

But deliver us from Evil.

Forgive what is Past, Remove what
is Present, Prevent what may otherwise
be to come : from Sin, and Shame, from
the Malice of the Devil, and the Fals-
hood and Treachery of Men, from open
Enemies, and unfaithful Friends, from
the Deceits of the VVorld, and the Lusts
of the Flesh, but above all, from thy
VVrath and Vengeance due to our
Sins, VVe Beseech thee to deliver, and
save us. Pardon us so freely, that all
the Sufferings of this Life may be tur-
ned from Evil to Good : that if thou
smite us here with the Rod of a Fa-
ther, thou may'st spare us hereafter ;
That all things may work together for
our Advantage, and that in every Con-
dition we may be kept from *Sin*.

To that end Deliver us from *the Evil*
One, the Great Enemy of thy Glory, and
our Salvation. Let us resist him sted-
fastly in the Faith, that he may flee, and
we

Of the Lord's Prayer.

we may Conquer. We acknowledge our own Weakness, and desire to be sensible of it, and therefore humbly Invoke thine Aid and Help. O save us from an Impenitent hard Heart, while we live; and let us Finish our Course in thy Fear and Love; let us dye the Death of the Righteous, and not have our Portion to all Eternity, in that Region of Darkness, and Torment, which thou hast prepared for the Devil, and his Angels.

For thine is the Kingdom, the Power, and the Glory, for ever and ever.

Thou art able to do all this for us, as the All-mighty, Wise, and Holy Lord, and Governour of the VVorld, whose Glorious Perfections are displayed, and honoured in all thy Works. We hope the granting these our Supplications, will advance the Mightiness of thy Kingdom, and Manifest thy Power, Mercy, and Truth, For, of thee, and to thee, and through thee, are All Things, to Thee be Glory, for ever, and ever.

Amen.

, &c.

Amen.

A. Thou sayest, so it is. As Thou
hast Promised, So it shall be. And as
we have Prayed , we Beg it may
Be,

Amen, and Amen.

THE END.

